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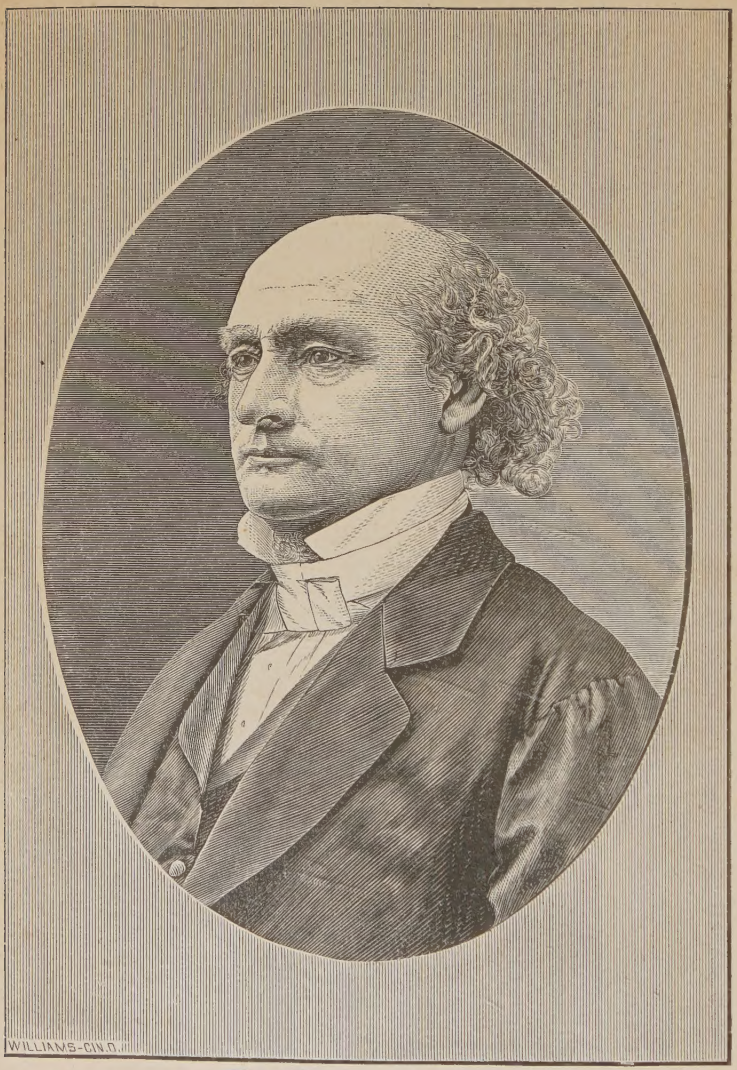

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HISTORY

OF THE

CHRISTIAN CHURCH,

FROM ITS

ESTABLISHMENT BY CHRIST TO A. D. 1871.

INCLUDING THE

RISE OF THE ROMAN HERESY, ALL THE POPES, THE TEMPORAL POWER, THE ABOMINATIONS OF POPERY, AND THE REFORMATION.

By N. SUMMERBELL, D. D.,

Professor of Moral Philosophy, and First President of Union Christian College; Editor of the "Christian Pulpit," "Discussions," "Church History," Etc.

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Jesus.
"Other foundation can no man lay than that is laid, which is Jesus Christ."—Paul.

SECOND EDITION, 1871.

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184 Longworth Street.
1871.

DEDICATION.

TO MY MOTHER,—

MARY SUMMERBELL,

NOW IN THE 82d YEAR OF HER LIFE, AND 50 YEARS THE WIDOW OF MY FATHER,

REV. JAMES SUMMERBELL,

AND WHO, SOLITARY AND SORROWFUL, YET DEVOTED AND HOPEFUL, TOILED ON IN THE SPIRIT OF THE DEPARTED, LIVING TO SEE THREE SONS AND TWO GRAND-SONS IN THE MINISTRY, AND TO CHEER THEM IN THEIR WORK BY HER ABLE LETTERS, CHRISTIAN COUNSEL, AND PIOUS EXAMPLE: I DEDICATE THIS WORK AS A TRIBUTE OF RESPECT, AND TOKEN OF REMEMBRANCE OF A MOTHER'S CARE AND A MOTHER'S LOVE.

N. SUMMERBELL,

PASTOR OF BIBLE CHAPEL, CINCINNATI, O.

March 8, 1871, *my* 55*th birthday.*

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PREFACE.

THE present attitude of the Christian world renders a familiar knowledge of past events interesting to all. The voluminous and costly character of the works extant, and their failure to discover the origin of the Roman church, and to give its history of creeds, councils, pagan popes, and papal persecutions, separate from the true church, so as to be easily understood and readily referred to, renders a new volume necessary. This history is arranged on a new plan. Its church and creed are those of Christ and his apostles. The church it recognizes is the whole family of God on earth; the children of God; the followers of Jesus; the kingdom of heaven among men. It includes all the good, and them alone. Membership in earthly sects and national churches constitutes no man a member of God's church; the entrance into it is by a new and heavenly birth, wherein the children are made partakers of the divine nature. Its creed is the word of God, the only creed of the apostolic church; the only one on which God's people ever were, or can be, united; the only infallible guide. The historical authorities are drawn from all denominations, and are presented in the words of the authors, so that the reader becomes familiar with many histories in one. Words in the dead languages, supposed to be improper for common readers, are translated, that all may see all the truth. It is not divided into sections, parts, and chapters, but into ages, centuries, and years, that the reader may readily find and locate the facts recorded. The Roman church is not confounded with the Christian, but its separate history is given in a separate column, to be read by itself. (See left-hand column from page 230 to page 414.)

It gives the pagan origin, and a full catalogue of the Roman popes, creeds, councils, and persecutions, with the dates in chronological order. In such brief narratives, copious extracts, brilliant quotations, and lucid statements as will at the same time entertain and edify, interest and instruct, amuse and benefit, and be read without wearying, the history continues from the birth of our Savior, A. M. 4,004, to the year of our Lord 1870.

"This is my beloved Son, in whom I am well pleased; hear ye him."—God.

JESUS—THE SON OF GOD—IS MY ONLY LEADER.

The Bible is my Only Creed.

My Communion Is With All Christians

By Their Fruits Ye Shall Know Them.—Jesus.

By this shall all men know that ye are my disciples, if ye have love one to another.—*Christ.*

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CHURCH HISTORY.

CHRIST AND HIS KINGDOM.

FIRST CENTURY.

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"THE voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight: every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;" was the sign of the coming salvation. Jesus dates his kingdom from the days of John the Baptist. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16. "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." Matt. 11: 12, 13. "The kingdom of God is come unto you." Matt. 12: 28. "Until John" gives the close of the Law: "from the days of John," the commencement of the kingdom. With this agrees the time named in prophecy. Daniel gives 490 years, (or 70 weeks of years) for the time when the Messiah was to be cut off, after the year when the decree went forth to rebuild Jerusalem. This was in the reign of Artaxerxes, A. M. 3547, to which add 490 and we have 4037. Christ's life was 33 years, which added to 4004 brings us to 4037, when Christ was crucified. "Most learned men agree that the death of Christ happened at the passover in the month *Nisan*, in the 4746th year of the Julian period. Four hundred and ninety years reckoned

back from the above year leads to the month *Nisan* 4256 of the same period, the very month and year in which Ezra had his commission from Artaxerxes, king of Persia, to restore and rebuild Jerusalem." * During this 490 years of Daniel, we have, *first* seven weeks, or forty-nine years to rebuild the city; *second*, sixty-two weeks, or 434 years to the setting up of the kingdom, and one week, seven years for Christ to confirm the new covenant; and die.

Long and dark had been the night before the dawning of the new era. The first ray of heavenly light darted upon the vision of an old man called Simeon. "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."

Angels soon began to visit the earth again. Gabriel informed Zachariah of the coming of John; then warned Mary of her coming Lord. The streams of inspiration now began to flow. Men and women began to prophecy of the coming kingdom. A star appeared. Pagan pilgrims came saying " Where is he that is born King of the Jews ?" Heavenly angels announced the birth of the Lord. He was born in Judea, at Bethlehem, near Jerusalem, and was announced by angels as the Son of God.

Great men, patriarchs, and kings, looked forward to his day with anxiety. Angels desired to study the subject of his mission. Prophets wrote of it, without fully understanding the meaning of their words. And for two thousand years learned, wise, and holy men, have, even while adoring him, disagreed and contended about who he is, what he is, where he was from, and his origin, the nature of his being, the source of his power, his relation to God, and his relation to man.

He entered the world by birth; yet not as others are born. He left the world by death; yet not as others die. Many amazed cried out, the Son of God! Others wondered at his greatness, regarding him as an angel visiting the world. A few concluded that he was a most extraordina-

*See Ezra 7: 9. Rollin iii. 36. Dan. 9: 27. Clarke.

ry man, in whom God had manifested himself. Others declared him a deceiver. But his disciples proclaimed him "The Son of God, on earth in the form of a man."

No such birth had ever before been known. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." The blind received their sight. The sick saw him, and were healed. When the leper saw him, he was cleansed. Dead men arose to meet him. The unfruitful fig-tree bowed at his command, and died The angry storm was hushed to silence at his word. His blessing multiplied bread for famishing thousands; but, above all, *He had power on earth to forgive sins.* Satan's kingdom trembled at his approach, and the prince of darkness offered him the kingdoms of the world for his worship. But Satan was cast out, for said Jesus, "The *kingdom* of God IS come." Old Christian historians say that the heathen oracles were dumb. The reign of Heaven had come. Winds and waves, trees and all inanimate things, were obedient. Sermons were preached, laws promulgated, precepts uttered, of unparalleled beauty. Heavenly morals were instituted, and universal relief given.

With no apparent advantage of birth, he is more dignified than the nobility. Moving among the rude and unlettered, he is gentle and kind to all. Upbraided for his want of learning; yet great doctors of the law stand astonished at his wisdom. Taunted as a mechanic, he rises above prejudice; strict in religion, he is free from bigotry; he speaks of goodness of heart and life rather than ceremony, and makes of pure morality the sublimest virtue. A Jew by birth, the vast empire of heaven and earth is his country. He is the seed of Abraham, yet to him Abraham's race is the whole human family. Eighteen centuries of light, learning and civilization have blessed the world, but no moral reformer can compare with him. He laid his hand on the Law, to produce better obedience; and submitted to die, to bring us all to a

higher life. He stood meekly on the mount of God, as a celestial teacher; and bowed calmly to suffering, as a lamb led to the slaughter. In the full blaze of heavenly light, he still stands unapproached as a moral teacher. He came to establish the kingdom of heaven on earth. The greatest earthly blessing is good society, laws, and government. The greatest curse, evil society, bad laws and oppressive governments. In the year 4004, as shepherds were keeping watch over their flock by night, there appeared shining around them a bright heavenly glory, and above them a multitude of angels praising God, and saying,

"Fear not: we bring you good tidings, which shall be to all people; for unto you is born this day a Savior, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men." And "There came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." Prophets anticipating the event have written: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The sublime character of Christ, and the heavenly nature of his precepts, if kept clear of human dogmas, will ever attest the heavenly character of his mission.

A great speaker, once a leading infidel in England and the United States, but now a minister of the gospel, truly and beautifully said:

"The finest specimen of moral greatness on record, is Jesus Christ. There is something in the character of Christ unspeakably sublime. There is something in his character infinitely great. I can not describe the feelings with which I contemplate his life at times. Nor can I describe the reverence with which I regard him. I feel, while I look on his character, that if there be one thing under

heaven more worthy of my wishes than another, it is to share his godlike spirit, and to be conformed to his glorious likeness. Compared with the greatness which I see in Jesus, all physical greatness, all mere intellectual greatness, all the splendor of talent, all the stores of learning, all the mighty achievements, all the wondrous discoveries of science, all the improvements in art, look little appear as nothing. Christ was not without intellectua. greatness. On the contrary, his intelligence was unusual. But his goodness is the most striking, the most touching, the most enchanting, the most transporting. I can not imagine an object more lovely than Christ. I can not conceive greatness more divine or glorious than his.

We have specimens of moral greatness in the characters of some of the apostles, and especially in the Apostle Paul. He gave up his reputation for learning; he sacrificed his Jewish friends and connections; he relinquished the honors of his sect; he renounced whatever he had prized of a worldly character, and gave himself up to a life of hardships, of reproach, of suffering and of loss, out of regard to the truth, and for the welfare of mankind. His labors were most abundant. His sufferings were great and almost constant, yet he thought himself abundantly repaid for them, in the good which he was able to do to his fellow-creatures. When he was told on one occasion, that bonds and imprisonments awaited him in every city through which he was likely to pass, he replied, 'None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and accomplish the service to which I have been appointed by the Lord Jesus, to testify the glad tidings of the goodness of God.' And as he lived, he died. When writing to a friend near the close of his life, he says, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me, and not to me only, but to all them that love his appearing.' We have other striking examples of moral greatness in the reformers of later ages. We see something of it in Wickliffe. We see something of it in Luther. We see more of it in Fox and Penn. We see something of it in Priestley and Channing. We see something of it in Whitfield, and Wesley, and Fletcher. But in none do we behold so rich, so full a revelation of true greatness, as in Jesus. And

shall we not labor to share his greatness? This is a kind of greatness which all can appreciate. It is a kind of greatness which we all admire in the departed. And shall we not seek to emulate this greatness ourselves? The greatness of which we have been speaking will endure for ever. It will never cease to be admired. It will never cease to be glorious. It will be loved and honored as long as God himself shall live, or eternity endure."

Jesus taught the poor with the gentleness of a mother, and reproved the proud with the authority of God. No such power on earth was ever before known. No such revivals of religion ever took place. "They came to him from every quarter." "Jerusalem and all Judea" were baptized by John; but Jesus made and baptized more disciples than John.

Among the legends of ancient times, the following description of his personal appearance is preserved.

"His image or likeness is said to have been derived from the collection of Pontius Pilate. One is mentioned by M. Raoul Rochette. It is a stone, a kind of tessera, with a head of Christ, young and beardless, in profile, with the word *Kristos* in Greek characters. The other is a kind of medal, or tessera of metal, representing Christ, as he is described in an apochryphal letter of Lentulus. It is a head of Christ—the hair parted over the forehead, covering the ears, and falling upon the shoulders. The shape is long, the beard short and thin. It has the name of Jesus in Hebrew. The earliest pictures of Jesus seem formed on one type or model; they all represent the oval countenance, slightly lengthened, the grave, soft, and melancholy expression, the short thin beard, the hair parted on the forehead into two long masses, which fall upon the shoulders."*

His speech was full of unearthly wisdom, goodness and grace. The concurrent testimony of all was that "Never man spake like this man." In a summary of his history it is recorded "That he went about doing good." The spirit of his religion glows in celestial beatitudes. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall

*Mil man's Church History, page 492.

be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." He elucidated, explained, and enforced by precept and example, all the celestial truths of religion, insomuch that his lessons and examples are equally superior, and no man can compare with him as a teacher. Even his enemies, while they deny his person, refusing to recognize his authority, borrow their ideas of religious truth from the type of his life.

He violated no law of the Hebrews, but illustrated and adorned every precept of God's ancient religion, yet in the mistaken zeal and religious phrensy of adherence to human tradition, they procured the death of the only teacher who ever fulfilled their law, or could confer upon them immortality. He voluntarily departed from this world, by a death frequently foretold by himself, in the 33d year of his life on earth. He was crucified, praying for his enemies, and with his latest agonizing breath pardoning a penitent. Notwithstanding his enemies carefully guarded the sepulcher where he was buried, he rose from the dead the third morning after his death; and, after forty days, ascended to heaven from Mount Olivet. His disciples now became missionaries of his religion; not by denying, but even glorying in his shameful death; willingly following him to the grave, in hope of the brighter life.

Two views are presented of our Savior in the Scriptures. He appears first as a man of sorrows and acquainted with grief: his garments stained with the bloody sweat of Gethsemane, and the soil of the garden upon his vesture. His hands are bound with a cord, and upon his brow is a crown of thorns. His vesture is removed to the girdle, and his back is covered with blood, and has the scourge's deep furrows upon it. He stands bound before the

judgment seat of men, who incite the bystanders to abuse him. Servants and soldiers frequently strike him on the face, swollen, black, and bleeding with their blows; and spit upon him. He is charged with blasphemy by many blasphemers, but he opens not his mouth to complain. They condemn him to die on the cross, but he answers nothing. They compel him to bear the cross on his bleeding back, but he complains not. His hands and feet are nailed to the rugged timbers of a rude cross, but like a lamb led to the slaughter, or a sheep before her shearers dumb, so he opened not his mouth. His visage is more marred than any man, and his form more than the sons of men. As a root out of dry ground he has no form or comeliness, and when they see him there is no beauty that they should desire him. He is despised and rejected of men. They cry crucify him, crucify him, and hide their faces from him, and esteem him stricken, smitten of God, and afflicted. They give him gall when he is thirsty, and mock him when he pours out his soul unto death. The soldier plunges a spear far up into his side; but the lifeless form has ceased to suffer. The marks of his agony are upon him; but the head hangs down upon the breast; for the Son of God is dead. He passed the bars of death and appeared in glory saying: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. He was clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."

Upon his head were many crowns, and upon his thigh the name written KING of kings and LORD of lords. He held in his right hand the stars of heaven, and he stood in the midst of the throne of God, upon the right hand of the Father. And the angels round about the throne, and the four and twenty elders, and the one hundred and forty-four thousand, and a great multitude which no man can number, even every creature, cried with a loud voice, saying, glory, and honor, and thanksgiving, and riches, and wisdom, and strength, and dominion, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Then I saw the prints of the nails were still in his hands; and they sang unto him that redeemed us by his blood, out of every nation, and kindred, and tongue, and people; and they cast their crowns down before him and worshiped God, and the Lamb that was slain. Who is this glorious person so condemned on earth; yet so honored in heaven? There has always been a Church, and a people in the world, who were willing in answering this question, to abide strictly by the word of God. I belong to that people and therefore present the divine testimony in the order in which it is given, as follows:

Testimony of John, the Witness of the Messiah. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. And I saw, and bare record that this is the Son of God." John 1: 6–34.

Testimony of God the Father, to the Messiah at his Baptism. "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Matt. 3 : 16.

Testimony of the Father at the Transfiguration of Jesus. "His face did shine as the sun, and his raiment was white as the light. A bright cloud overshadowed them; and behold a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 2–5.

Jesus refers to the Father's words to confirm the disciples in the faith: "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16: 16.

The three heavenly Witnesses testify: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John 5: 9–13.

The words of Jesus, an end of controversy.

Matt. 11 27 "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

John 10 36 "I am the Son of God."

" 3 13 "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

" 6 33 "The bread of God is he which cometh down from heaven, and giveth life unto the world.

" " 38 "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me."

" 7 28 "I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me.

" 8 23 "Ye are from beneath; I am from above:

ye are of this world; I am not of this world."

" 9 35 "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him.

" 10 29 "My Father is greater than *all*.

" " 30 "I and my Father are *one*."

" 14 28 "My Father is greater than I."

" 20 17 "I ascend unto my Father and your Father, and to my God and your God."

This testimony is full, and an end of controversy.

GOD'S WORD ALWAYS HIS PEOPE'S GUIDE.

In the beginning was the Word. The Word was then with God, and God was the Word; and that Word was the guide of God's people. When the law was first given, "Moses took the book of the covenant, and read it in the audience of the people." Exod. 24: 7. After their return from captivity, "All the people gathered themselves together," "and they spake to Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel, and he brought the law before the congregation, both of men and women, and all that could hear," "and read therein from morning till midday, and the ears of all the people were attentive," "and all the people wept when they heard the law." Neh. 8: 1.

Jesus constantly appealed to the common people, as to those well acquainted with the word of God. He said:

"Have ye not read what David did?" Matt. 12: 3.

"Have ye not read that he which made?" Matt. 19: 4.

"Have ye never read, out of the mouths of babes?"

"Did ye never read that which was spoken?" Matt.

"Did ye never read in the Scriptures, The stone?" etc.

"Then the disciples remembered that it was written."

"They remembered that these things were written."

The following sentences, from the apostles, prove the universal prevalence of the word of God.

"The prophets which are read every Sabbath day."

"Moses," "being read in the Synagogue every Sabbath day." Acts 15 : 21.

"On the Sabbath day," "after the reading." Acts 13 : 15.

"The next Sabbath came almost the whole city together, to hear the word of God." Acts 13 : 44.

"These of Berea were more noble than those of Thessalonica, in that they received the word, with all readiness of mind, and searched the Scriptures daily, whether these things were so." Acts 17 : 11.

"Preach the Word." 2 Tim. 4 : 2.

"If any man speak," said they, "let him speak as the oracles of God." 1 Pet. 4 : 11.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8 : 20.

"It was not written for Abraham's sake alone, but for us also." Rom. 4 : 24.

"For whatsoever things were written aforetime, were written for *our learning*, that we through patience, and comfort of the Scriptures, might have hope." Rom. 15 : 4.

"Whereby when ye read, ye may understand." Eph.

"Thus they were taught and believed the Scriptures."

Being taught that they had this "more sure word of prophecy." 2 Peter 1 : 19.

"No prophecy of the Scripture is of any private interpretation." 2 Pet. 1 : 20.

"But is made known unto all nations for the obedience of faith." Rom. 16 : 22.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3 : 15.

These texts, without note or comment, show plainly in

what light the Scriptures were regarded by the people of God before the great apostasy.

Christ in prophecy. The Scriptures foretell the coming of Christ with wonderful accuracy. Beyond the distant shores of the Mediterranean, amid the far off hills of Sinai, Israel's prophet said: "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." In times more remote, from the shepherd-cottage of Egypt, the dying patriarch said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, till the Shiloh come, and to him shall the gathering of the people be." God said, "I will make him my first-born, higher than the kings of the earth. I have set my king upon my holy hill of Zion. I will declare the decree, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." A king shall reign and prosper, and this is the name whereby he shall be called, "The Lord our righteousness." Out of thee (Bethlehem) shall come a governor that shall rule my people Israel. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion."

Prophecy named the Messiah as the desire of all nations.

1. *Prophecy respecting the time.* "From the going forth of the command to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary." Dan. 9: 24–27.

Fulfilled. They said, "We have found the Messias: which is, being interpreted, the Christ. I know that Messias cometh, which is called Christ: when he is come he will tell us all things. Jesus saith unto her, I that speak unto thee am he." John 1: 41; 4: 25.

2. *Prophecy of what he was to be.* "He was called the desire of all nations." Haggai 2: 7.

Fulfilled. "I bring you tidings of great joy, which shall be to all people." Luke 2: 10.

3. *Prophecy of where he was to be born.* "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2.

Fulfilled. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem, Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Matt. 2: 1–8.

4 *Prophecy of whom he was to be born.* "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa. 17: 14.

Fulfilled. "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. Thou shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest. Luke 2: 27–32.

5. *Prophecy of his miracles.* "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35: 5, 6.

Fulfilled. "Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt.

6. *Prophecy of his entry into Jerusalem.* "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9: 9.

Fulfilled. "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Ho-

sanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this?" Matt.

7. *Prophecy of his sufferings.* "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." "I gave my back to the smiters, and my cheeks to them that plucked off my hair; I hid not my face from shame and spitting." Isa. 53: 2–4; 50: 6.

Fulfilled. "And they stripped him, and put on him a scarlet robe. And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him." Matt. 27: 28–31.

8. *Prophecy of the thirty pieces of silver.* "And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11: 12.

Fulfilled. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued." Matt. 27: 9. It is supposed that the prophecy of Jeremiah is lost, which contained this, as well as that of Zechariah.

9. *Prophecy of his suffering and death.* "From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of

the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9: 27. "He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Fulfilled. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.") "Then were there two thieves crucified with him; one on the right hand, and another on the left." Matt. 24:15; 27:38.

10. *Prophecy of his burial.* "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Isa. 53: 9.

Fulfilled. "There came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb." Matt. 27: 58.

11. *Prophecy of his resurrection.* "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Ps. 16: 9.

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men." Ps. 68:18.

Fulfilled. "He is not here: for he is risen, as he said; Come, see the place where the Lord lay." Matt. 28: 6.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2: 32.

Malachi was the last Old Testament prophet. Then for four hundred years there was no prophet. At the end of the four hundred years the New Testament opens in the same spirit, almost the same words, and precisely the same doctrine.

12. *Prophecy.* "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Isa. 40 : 3.

Fulfilled. "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3 : 1–3.

13. "*Prophecy.* Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 1–6.

Fulfilled. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. He shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3: 3, 12.

These are but a few of the many important prophecies which are all fulfilled in Christ, most unmistakably pointing him out as the true Messiah.

Other prophecies running over into modern times are no less remarkable.

14. Dan. 9 : 24. Christ is to bring in everlasting righteousness. Eighteen hundred and thirty-seven years have passed and no sane person pretends to any possible improvement of the ethics of the New Testament. Christ's own righteousness is the eternal hope of his people.

15. Dan. 9: 27. The Messiah was to cause the obla-

tion to cease, and make it (the temple) desolate. Christ put away sin by the sacrifice of himself, and thus caused the oblation to cease, and made the temple desolate. Matt. 23: 38. And since the destruction of Jerusalem, no sacrifices are offered by the Jewish people.

16. *Christ* foretold the destruction of Jerusalem with great minuteness. See Matt. 24. And told them that some who heard would live to see it. All of which was minutely fulfilled in forty years; John living to see it.

17. Christ foretold his own death, with the time, and all the particulars, as they were fulfilled.

18. The apostles foretold the great apostasy or "falling away "from the faith; all of which is remarkably fulfilled; as manifest in the divided and apostate state of the creed churches.

19. Israel was to be many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; and to be scattered among all nations. Everywhere, in city and country, we meet these living witnesses.

INTERNAL EVIDENCE OF THE BIBLE.

20. The internal evidence rests, *First*, in the rational character of its precepts. The incoming light, of the advancing ages of higher civilization,only gives brighter luster to the Christian precepts. Like the distant fixed stars, they do not change their relative position. The precepts of the philosophers of the classic ages, the law codes of Lycurgus or Solon, the twelve tables of Rome, or the Magna Charta of England, pale and retire, and the creeds not only of the dark ages, but of the days of reformation, are a reproach; and the boast of intelligent men is that they do not regard them. The Decalogue is the only code of laws coming down from a remote antiquity, which commands respect. This is the constitution of the civilized world in questions of right and wrong in morals. The uniform beauty, purity, and perfection of the precepts of Jesus, as illustrated in the Sermon on the

Mount; the Golden Rule; the Beatitudes; the Lord's Prayer; and his uniform teaching, form standing miracles giving power and divine sanction to all his words; and have often brought the infidel to his knees in adoration, who had advanced as an aggressor.

21. *Second.* The celestial doctrine, grand beyond comparison, and devotional beyond conception, commends the Scriptures to all well disposed people.

JEHOVAH.

The God of the Bible is one supreme, spiritual intelligence, self-existent, unequaled in majesty, unrivaled in glory, the Creator of the heavens and the earth, the Giver of every good and perfect gift, glorious in holiness, fearful in praises, infinitely exalted above all creatures in every possible perfection; giving to all life and breath, and all things; immortal, invisible, immutable, eternal, forever God; ever supreme; ever good; ever holy; ever just; ever true; ever One; only potentate; GOD of *Gods;* and LORD of *Lords;* the great Father of heaven; who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Such are the glorious views of God presented in the Bible.

22. A most important proof of the divine nature of the sacred writings is in their power. "The Law of the Lord is perfect, converting the soul." The gospel is the power of God unto salvation. The word of the Lord does not return unto him void; but performs that whereunto it is sent. It changes the barren desert to a fruitful field; and it is as pools of water to the thirsty ground. Untold millions are yearly converted from sin, from evil ways, from paths of destruction from useless lives and restored to usefulness. Fathers are redeemed and restored to their families, sons to their parents; souls are saved; the lost are found; society is exalted, and many hearts are made to rejoice; because men are turned

from darkness unto light, and from the power of sin and Satan unto God.

23. *Also* the promises of the Scriptures are proof of their divinity. All that is conceivable of grace, or glory, of life and immortality, appears in the word of God.

24. The tangible facts of the New Testament: the resurrection of Christ, etc., are such as could not be mistaken, and the character of the witnesses are such that we can not deny their word. Because they knew Jesus, and had seen his power, and had seen and handled him after his resurrection, therefore they, men of faith, hope, love, self-denial, and purity, were willing to give up all and die to be with him who made known to them a resurrection and an endless life.

25. The fulfillment of the predictions of Christ and the apostles, concerning the destruction of Jerusalem and the calamities of the Jews are so plain, that some skeptics hard pressed, have asserted that the Gospels and some of Paul's Epistles were written after that event had transpired. We offer the following in reply: John speaks of Bethesda's porches as still standing. The books of the New Testament close from four to ten years before the destruction of Jerusalem, A. D. 70, leaving Paul a prisoner at Rome, and his fate unknown. Had the "Gospels," "Acts," or "Epistles" been written subsequent to this date, they would have noticed so important an event. John in like manner is left on the Isle of Patmos, while any later writer would have gladly given us the termination of his fate. The whole plot of the gospel narrative is so interwoven with the history of the times, as to challenge universal respect for the testimony.

THE MOTHER CHURCH.

The kingdom of heaven, commonly called the church, consists of the Lord's people everywhere, or of any particular congregation. Persons become members of the

General Assembly, or church of the first-born, by a new birth, the starting of a new life, a spiritual life; with new desires, new aims, new hopes. This birth is not of blood, or the will of man, but of God. John 1: 13. Therefore no man can exclude others from the church, nor, indeed, can men make others members. Christ said, "Upon this rock will I build my church," and at the commencement of the apostolic ministry, "the Lord added daily to the church:" He "cuts off;" He "cast away;" He grafted in again." (Rom. 11: 19–23.) "By(εν *en*) in one spirit they were all baptized into one body." There is no instance recorded in the New Testament where men invited persons to join the church; or where persons proposed to unite with the church; or where the church door was opened by men; or where any one was voted into the church; or baptized by men into the church. Yet Christ had a church, "his εκκλησια" (*ekklesia*), his congregation, his "little flock," his "disciples," his "chosen" ones, who were baptized believers, preaching, and communing; and it was to this church that the Lord added such as should be saved. Acts 2: 47. Christ's first mission was to his own people, "Israelites; to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9: 4. They were the people, and they alone, to whom these words apply; "Whom he did foreknow, he also did predestinate to be conformed to the image of the Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8: 29. God foreknew, or first knew them as his people, and *pre*destinated *them* to be converted, and called them by his Son; and as many as received him, he justified by raising his Son from the dead; and glorified them, first on the day of Pentecost, by pouring out his Holy Spirit upon them, and endowing them with divine power. In local congregations men were received

by the voice of the brethren, and receiving the "right hand of fellowship." The first Christians were all Jews. While Greece and Rome, and England and Germany, were all lying in the darkness of heathenism, the Jews heard the gospel, repented, believed, and obeyed its precepts. "The word which God sent unto the children of Israel began from Galilee, after the baptism which John preached." After his resurrection, he commanded, "That repentance and remission of sins should be preached in the name of Jesus Christ, beginning at Jerusalem." The first church was at Jerusalem, and from Jerusalem we must look for the true gospel. Eusebius says, "It can not be conceived within how short a period the Christian doctrine, under the glorious conduct of its Author, diffused itself over the face of the earth, by the mouths of his evangelists and apostles." ii. 56.

Reeves the Roman Catholic says: "From Jerusalem "the Christian Church first began, for there Christ our "Lord preached the word of eternal life; there he suffered; "there, by his death upon the cross, he consummated the "work of our redemption. Being desirous that all men "should come to the knowledge of the truth and be saved, "he commissioned his apostles to go and teach all nations "the observance of all his precepts and commands. The "establishment of this church is clearly foretold by the "prophet Isaiah, when he says, (chap. 2: ver. 2.) that 'in "the last days the mountain of the house of our Lord shall "be prepared on the top of the mountains, and it shall be "exalted above the hills, and all nations shall flow unto it: "and many people shall say, Come, let us go up to the "mountain of the Lord, and to the house of the God of "Jacob, and he will teach us his ways. For the law shall "come forth from Zion, and the word of the Lord from Je-"rusalem.'" Page 14.

The learned Wadington states as follows: "The con-"verts of the Jerusalem Church naturally formed the first "Christian Society, and, for a short period, probably the "most numerous. About the year 60, A. D., James the "Just, president, or bishop, of the Church of Jerusalem, "perished by a violent death. (See Josephus, chap. 9: p. "22.) Its members, electing his successor, the choice fell

"on Simeon. During the continuance of the war which "was carried on by the Romans, who destroyed the city "A. D. 70, the Holy Land was subjected to a variety and "intensity of suffering, to which no parallel can be found "in the records of any people. * * A short time before "the Roman invasion, the Christian Church retired to "Pella beyond Jordan. During the next sixty years, we "read little respecting the Christian Church of Jerusalem, "except the names of fifteen successive presidents, called "'Bishops of the Circumcision.' * * Some sort of author- "ity was at first exercised by the Mother Church over her "Gentile children."*

The excellent Haweis says: "The church at Jerusalem "seems to have been under the presidence of the Apostle "James. Peter's pre-eminence, either among the Jews in "Palestine, or the Gentiles in the nations, no where ap- "pears. And as to the idea of his being the founder and "bishop of the church at Rome, it is evident that it was "raised by no labors of his, and a matter very doubtful "whether he ever visited that metropolis of the world." i. p.

Milner (who agrees with the foregoing account) says: "Toward the end of the first century, all the churches "followed the model of the 'Mother Church' of Jerusalem, "where one of the apostles was the first bishop. A settled "presidency obtained, and the name of angel (Rev. 2) "was first given, though soon succeeded by that of Bish- "op."†

Milman says: "The apostles always commenced their "labors in the synagogue. In the first century, in Rome "and Corinth, there were communities, the Petrine and "Pauline, called a Judaizing and a Hellenizing Church."‡

Mosheim says: "The first Christian Church, founded by "the apostles, was that of Jerusalem, the model of all "those which were afterward erected during the first cen- "tury. This church was, indeed, governed by the apostles "themselves. * * Among the virtues which distinguished "the rising church in this its infancy, was that of charity "to the poor."

Gibbon writes: "The first fifteen bishops of Jerusalem "were all circumcised Jews; and the congregation(s) "over which they presided, united the Law of Moses with "the doctrine of Christ. It was natural that the primitive

*Wadington's Church History, pp. 29, 30. †Milner's Eccle. His. vol. 1. p. 293. ‡Milman's Eccle. His. pp. 158, 160, 188.

"tradition of a church was founded only forty days after "the death of Christ, and was governed almost as many "years under the immediate inspection of the apostles. "should be received as the standard of orthodoxy. The "distant churches frequently appealed to the authority "of their venerable parent; but when numerous and op- "ulent societies were established in the great cities of the "empire, this reverence insensibly diminished. The Naz- "arenes, who had laid the foundations of the church, soon "found themselves overwhelmed by the increasing multi- "tudes that from all the various religions of Polytheism, en- "listed under the banner of Christ. * * And the Gentiles, "who had rejected the Mosaic ceremonies, at length re- "fused to their more scrupulous brethren the same toler- "ation which at first they had humbly solicited. * * The "Nazarenes retired from the ruins of Jerusalem to the "little town of Pella. The exiled church retaining the ti- "tle of Jerusalem being now confounded with the Jews "who were forbidden to enter Jerusalem, they had only "one way left of escaping the common proscription; they "elected, for their President, Marcus, a prelate of the "Gentiles; and, at his persuasion, the most considerable "part of the congregation renounced the Mosaic Law. * * "When the name and honors of the church of Jerusalem "had been restored to Mount Zion, the crimes of heresy "and schism were imputed to the obscure remnant of the "Nazarenes, which refused to accompany the Latin bishop. "They still abode at Pella, and spread to the villages ad- "jacent to Damascus, the city of Borea, or Aleppo, in "Syria, where they still existed down to the fourth cen- "tury."*

That Peter was still with them is evident from the direction of his epistle. "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son." 1 Peter 5: 13. Nor is it probable that he ever saw Rome, unless as a prisoner. The legends, speak not of his ministry there; but of his martyrdom, his wife before him. If we accept one, we must also the other.

Eusebius, "Father of Church History," continues the history of the Mother Church still farther. He says:

"So much have I learned from writers, that down to

*Gibbon, vol. 1. pp. 253-255.

"the invasion of the Jews under Adrian there were fifteen "in succession of bishops in the church at Jerusalem. * * "The first, therefore, was James, the brother of our Lord; "after him, the second was Simeon, the third Justus, the "fourth Zaccheus, the fifth Tobias, the sixth Benjamin, the "seventh John, the eighth Matthias, the ninth Philip, the "tenth Seneca, the eleventh Justus, the twelfth Levi, the "thirteenth Epaphras, the fourteenth Joseph, the fifteenth "Judas."*

To Jerusalem then we must look for the divine ministry, the sacred writings, the doctrine, the church order, the Christian spirit, the truths of religion. To Jerusalem for the church, and to James as the first bishop, superior to and over Peter and John. Eusebius says:† "James the Just, and brother of our Lord, being the son of Joseph, had the honor of being consecrated the first bishop of Jerusalem, without emulation (as Clement observes in his institutions) on the part of Peter and John." B. 2, line 6. After the destruction of Jerusalem the apostles, disciples and kindred of Christ, * * chose unanimously for successor to James, Simeon the son of Cleopas, and nephew to Christ."

When Jesus said, Whom say ye that I the Son of man am? and Peter answered; thou art the Christ, the Son of the living God; and Jesus said, blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it; some contend that the foundation alluded to was Peter: but Jesus says not Πετρος but Πετρα, and Paul says, other foundation can no man lay than that is laid, which is Jesus Christ. This even the better informed Romanists admit, and, therefore, in their Douay version, they do not translate the words συ ει Πετρος thou art a rock, but "Thou art Peter," and upon this rock, Πετρα, will I build my church. The great Jesuit, F. X. Weninger, D. D., in collating his work to prove the pope's infallibility, quotes as follows:

*Euseb. iii. 69, 74. iv. 78. †Euseb. iii. 69.

THE EVANGELICAL AGE.

APOSTLES 37, SYRIAN TESTAMENT 41, THE LORD'S BROTHER 43, PAUL 47, EVIDENCES OF CHRISTIANITY, NEW TESTAMENT CANON, 49, CATALOGUES 53, TESTIMONIES 54, BIBLE BURNT 57, CLEMENT 58, POLYCARP 61, IGNATIUS 63, PAPIAS 66.

THE FIRST CHURCH AND ITS PREACHERS.

1. THE twelve apostles. "Peter, Andrew, James the son of Zebedee, and John his brother, Philip, Bartholomew, Thomas, Matthew, James the son of Alpheus, Lebbeus, Simon, and Judas Iscariot."

2. Then there were also the seventy disciples.

3. At Pentecost "The number of their names together were about a hundred and twenty." Acts 1: 15.

4. On the mountain, in Galilee, after the resurrection in his thirteenth appearance, "Christ was seen of about five hundred brethren at once." 1 Cor. 15: 8.

Of these Eusebius says: "James the brother of the Lord, and Peter and John, received the gift of knowledge from the Lord, but the other apostles and the seventy derived it from them." Book 2: 1. According to Acts 2: 4 Christ bestowed it upon all.

First. Peter. His labors extended from Jerusalem and Judea and Samaria to Pontus, Galatia, Cappadocia, Asia, Bythinia, Antioch, and Babylon. We can easily see how readily Peter's suffering at Rome could be changed to Peter's being bishop of Rome, especially when his name would give authority to Roman aggrandizement.

PETER'S LIKENESS.

"He was a robust old man, with a broad forehead, rather coarse features, an open and undaunted countenance, short gray hair, and short thick beard, curled and of a silvery white. Peter spent most of his life in peace. He traveled as far as Antioch, Mesopotamia, Chaldea, and the province of Babylon, and came over to Rome, where he suffered under Nero—his wife also going before him,—whom he exhorted to "remember the Lord." That he was a married man we know as Paul alludes to his wife, 1 Cor. 9: 5, and Jesus healed his wife's mother. Matt. 8: 14.

THAT ROCK IS CHRIST.

St. Cyril. "The rock here intended by Christ is nothing else than the disciples' unshaken faith, on which the church was built."

St. Ambrose. "Faith is the groundwork of the church, because of the faith, and not of the person of Peter, it was said, the gates of hell shall not prevail against it."

St. Chrysostom. "He (Christ) did not say Petrus, but Petra, because he did not build his church upon the man, but upon the faith."

Cæsarius. "On this rock, namely, on the unshaken faith to which thou owest thy name, I will build my church."*

The rock was the revealed truth, the faith confessed, that Jesus is the Christ, the Son of God: that of which Jesus said, "Flesh and blood hath not revealed IT unto thee; but my Father which is in heaven." The impulsive changing character of Peter does not warrant us in supposing that Jesus would make him the feeble foundation of his great church. Nor could Peter, after denying his Savior, easily regain his former standing, or confidence. Indeed in the Gospel of Mark, said to have been dictated by Peter, there is no account of the blessings, or foundation. On the contrary, Peter is not called a rock, but *Satan.* 8: 27–33. And if wicked men can be his successors, it must be in the latter rather than the former character. The close questioning, "Lovest thou me?" by the Savior, accompanied by the repeated charge "Feed my sheep;" "Feed my lambs;" far more naturally implies reproof than pre-eminence; especially if we consider that when he asked the Savior "What shall this man (John) do?" Jesus instead of instructing him on so important a point, reproved his interference, replying, "What is that to thee? follow thou me." Though Peter for some time after the resurrection was the most prominent among

*Weninger' (Cath.) on Infal. pp. 21, 23.

the apostles, yet he was subject to his brethren. They "*sent* Peter and John" to Samaria. In the eleventh chapter of the Acts they called him to account for admitting the Gentiles. In the twelfth, after being delivered from prison by the angel, he said, "Go and show these things to James and the brethren." In the fifteenth chapter he addresses the council, in common with Paul, Barnabas and others; and James decides, as president of the conference, saying, "My sentence is," etc. After this Peter is heard of no more in the Acts of the Apostles; but Paul said, when "Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself." Gal 2: 11. His epistles, though short, are full of grace and truth, and breathe a pure and holy devotion to his great Master. He closes his first epistle with salutations of "The church which is at Babylon." Romans and others understand him here to mean by Babylon, Rome, and receive this as proof that he wrote from Rome. In the "History of the Christian Church," by Rev. Charles Walmesley, Roman, he says.

"Babylon the great, is here the same with the city of "Rome. In the primitive ages this figurative name of "Babylon was frequently given to heathen Rome by the "Christians, on account of the resemblance of the charac- "ters of these two cities, for their idolatry, and for their "oppressing, the one the Jews, the other the Christians. "St. Peter dates his first letter from Babylon, 1 Pet. 5: 13, "that is, from Rome, as St. Jerome and Eusebius tell us. "'The appellation of Babylon,' said Tertullian, 'is used "by St. John for the city of Rome, because she resembles "ancient Babylon, in the extent of her walls, in her haugh- "tiness on account of her dominion, and in persecuting "the saints. *Lib. Adv. Jud.*' 'Rome is a second Baby- "lon,' says also St. Austin, 'and a daughter of the an- "cient Babylon. *De Civit, lib.* 22. c. 18.'"

I suppose Peter knew best where he was. And he says Babylon. Babylon was the metropolis of the East,

where Jews and Christians would alike reside. I can not think that Peter in dating his letter would call the city he was writing from, by its figurative name. That Peter closed his life by martyrdom at Rome, is credible, but if he resided there as bishop it is astonishing into what obscurity he must have fallen when we consider that no account of his labors there is anywhere found in history or the New Testament.

In the Epistle to the Romans, A. D. 60, among Paul's numerous salutations no mention is made of his person or work. Paul names many, but Peter seems to be unknown. When Paul arrived there in 63, though it created a great stir in the city, Peter is not mentioned. The refugees from Rome, Priscilla, Aquila and others, make no mention of Peter there. Several of Paul's epistles were written from Rome, but in none of them does he allude to Peter as ever having been at Rome.

PETER was never Pope of Rome as Rome was a pagan city, and had its own pagan pontiffs at this time.
CHRIST appointed no Pope.
CHRIST forbid our calling any man father, *i. e.*, pope.
CHRIST forbid any such rulers in his Church. Matt. 10: 19.
POPE or Pontiff is a High Priest. Christ is our only High Priest.
CHRIST rebuked Peter for assuming authority. John 21: 22.
THE APOSTLES rebuked him when he was wrong. Gal. 2.
CHRIST called him Peter, also Satan. Names are not reliable.
THE APOSTLES sent him about his work. Acts 8: 14.
PETER ABODE in Cesarea, not in Rome. Acts 12: 19.
NO APPEAL was ever made to Peter as authority.
PETER never claimed to be Pope even when reproved. Acts 11.
THE GOSPEL of St. Mark, attributed to him, omits any proof.
PETER pleaded in council, but James gave "sentence." Acts 15: 19.
Peter was in Asia to A. D. 60. Acts, Chapters 8, 10, 14. Gal. 2.
ACTS, EPISTLES and history are silent about any Christian Pope.
THE Roman Catholic Church did not exist in Peter's time.
IT had neither pope, bishop nor historian till the fourth century.
EUSEBIUS says, Book II, Chapter 2, "*After Paul and Peter*, Linus was the first to receive the Episcopate of Rome."
Book III, CHAPTER 30. "Peter and Philip indeed had children." "Paul does not demur in a certain epistle to mention his own wife." "They relate that the blessed Peter, seeing his own wife led away to execution, was delighted on account of her calling and return to her country, and that he cried to her in a consolatory and encouraging voice: 'O thou blessed of the Lord.'"

The first quotation Romans reject as it might admit Paul among the popes; and the second, as it would admit the Pope among married men. The first gives Peter a partner in the firm of "Paul and Peter;" and the second a family, as Peter, wife and children. Popes have no partners and no wives. So they honor Peter with a pagan's throne but rob him of his Christian wife. Euseb. 3: 23.

Second. Andrew. The second was really the first, for "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." John 2: 12. Andrew preached the gospel in Scythia, Byzantium and various provinces of Greece, and other countries. At Sinope, on the Euxine, he met Peter. At last, coming to Patræ in Achai, he was crucified. His cross has the form of X. Andrew is the patron saint of Scotland.

James. "James the son of Zebedee, and John his brother." These two were called Boanerges, or the "sons of thunder." This James is called James the greater, to distinguish him from James the less. His death is recorded in Acts 12: 2. When he was led forth to execution, his accuser asked his pardon. James tenderly kissed him, saying, "Peace be to thee, and the pardon of all thy faults," when the accuser professed to be a Christian and the two suffered together.

Fourth. John. John and James were brothers. James was the first of the apostles to die, and John the last. John was the beloved disciple. He leaned on the Savior's breast. He knew the high priest, and went in boldly at the trial of Jesus. He was not houseless like Jesus and the family of Jesus, but had a home; and to his care Jesus commended his mother. Jesus said to Peter, "If I will that he tarry till I come, what is that to thee," and the disciples not looking for Christ's coming till the end of the world, the tradition obtained that he would never die. He lived to see the Savior's words concerning the destruction of Jerusalem fulfilled, and in his Revelation writes much of the New Jerusalem. While on the Isle of Pat-

mos he wrote his Revelation. Living many years after the other evangelists were dead, he is supposed to have written his gospel to supply their deficiencies. He, probably, knew best; and he says: "These are written, that ye might believe that Jesus is the Christ, the Son of God." John 20: 31. Tradition says, that he fled the bath at Ephesus, where Corinthius and Ebion were bathing, neither of whom confessed the true faith in the Son of God, and that he was cast into a chaldron of boiling oil, and came out uninjured; that on one occasion he followed a youth who had apostatized, and become the leader of a band of robbers, to his place of retreat, and at a great risk restored him to the paths of rectitude. "John in the "vehemence of his charity, went to the place, and exposed himself to be taken by the robbers. Bring me, says "he, to your captain. The young robber beheld him coming; and as soon as he knew the aged and venerable "Apostle, he was struck with shame, and fled. St. John "followed him and cried, My son, why fliest thou from thy "father, unarmed and old? Fear not; as yet there remaineth hope of salvation. Believe me, Christ hath sent me. "Hearing this, the young man stood still, trembled, and "wept bitterly. John prayed, exhorted, and brought him "back to the society of Christians; nor did he leave him, "till he judged him fully restored by divine grace." When too old and feeble to preach, he would be carried to the Christian meetings, where he ever repeated these words, "Children, love one another." He lived through much persecution, and was about one hundred years old when he died—the last of a favored generation—the last of the apostles. Jerome compares John to an eagle, as the early traditions supposed the four beasts near the throne to represent the four evangelists, the last of which, the flying eagle, was John. "He was at once Apostle, Evangelist, and Prophet;—Apostle, in that he wrote letters to the churches, as a master; Evangelist, as he wrote a book of the Gospel which no other of the twelve apostles did, except St. Matthew; Prophet, as he saw the revelation in the island of Patmos, where he was banished by Domitian.

His Gospel, too, differs from the rest. Like an eagle he ascends to the very throne of God, and says, 'In the beginning was the Word.'"

On the design of John's writings, we will read the great Irenæus, condemning corrupt doctrines.

"The gospel acknowledges no other Son of Man, except him who was born of Mary, and who suffered. It knows nothing of the Christ flying from Jesus, previous to his passion. It knows only him who was born, viz., Jesus, the Christ, the Son of God, who, still the same person, suffered and rose again from the dead; as John the disciple of the Lord confirms, saying, 'But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name;'* guarding against those blasphemous doctrines which divide the Lord as much as possible, affirming him to consist of this substance and of the other. On which account, also he (John) hath testified in his Epistle: 'Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.'† 'Who is a liar but he that denieth that Jesus is the Christ?'‡ This is antichrist. That homicidal opinion of theirs, which diminishes and divides into pieces the Son of God, was what the Lord forewarned us to beware of, and what his Apostle John, in his epistle, enjoins us to shun, every spirit that divides Jesus Christ is not of God, but of antichrist.

Philip. Philip was of Bethsaida, the city of Andrew and Peter. He is one of the three married apostles. Eusebius speaks of him when he says: "Of the apostles three were married; St. Peter, St. Paul, and St. Philip. St. Philip had children. * * St. Philip and his three daughters * * * died at Hierapolis, in Asia. Eub. iii. 73. This city was near Colosse and Laodicea. It is named in Col. 4.

Sixth. Bartholomew, *i. e.*, son of Tolmai. He carried

*John 20: 31. †1 John 2: 18-22. : 1, 2; 5: 1. ‡2 John vs. 7, 8. Michael's Intro. iv 409, 410.

the gospel to India, bordering on Ethiopia or Chaldea. Pantænus, found Matthew's Gospel in Hebrew, which had been left there by Bartholemew.

Seventh. Thomas. He is also called Didymus, signifying a "Twin." He is the disciple that first doubted, then exclaimed "My Lord and my God." Thus, "by touching in Christ the wounds of the flesh, he has healed in us the wounds of unbelief." Many who deny that Christ is the Son of God, and yet profess to honor him by calling him God, might be cured by thrusting their hands into his side and asking "*Is this the God of my creed without body or parts?*" Thomas preached the gospel in India, and was martyred at a place named Milliapoor. The eastern Christians, whom the Portuguese found in India, all agreed in marking out this as the place of his death, and in saying that his bones, originally burried here, had been carried away as relics to Syria. On those coasts he made many converts, the descendants of whom are called the St. Thomas Christians, according to the testimony of Dr. Buchanan, Bishop Heber, and other enlightened travelers.

Eighth. Matthew. He was a Jew of Galilee, also a Roman citizen, and a receiver of custom; custom-house officer by the sea of Galilee. Levi was his Hebrew, and Matthew his Roman name. He wrote his gospel in Hebrew, A. D. 40, for the benefit of the Hebrew Christians, and in Greek, A. D. 65. There is a Syrian copy in the British Museum supposed to be the original Hebrew. The contrast is little:

	Greek.	*Syrian.*
i. 20,	He shall save his people from their sins.	He shall save the world from its sins.
i. 23,	God with us.	Our God with us.
i. 25,	knew her not.	dwelt with her in purity.
vii. 5,	hypocrite.	accepter of persons.
xv. 22,	grievously demonized.	badly conducted by a devil's hand.
xvi. 19,	the keys of the kingdom.	the keys of the gates of the kingdom.

[Stowe on the Bible, p. 165.

Ninth. James the son of Alpheus. Called also James the Less, was the son of Mary, the sister of the mother of Jesus. "There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene." John 19: 25. This James was cousin, *ανεψιος* (*anephsios*) not *αδελφος* (*brother*). There are three James

1st. James the Great, son of Zebedee, brother of John, and one of the twelve, and early beheaded.

2d. James the Less, son of Alpheus, called Cleopas, brother of Judas, and also one of the twelve.

3d. James the Just, son of Joseph, and brother of our Lord, an apostle added after the twelve, and placed by the other apostles in the Episcopal seat at Jerusalem. He was president of the Apostolic Council, and, being martyred, was succeeded in his Episcopate at Jerusalem by his cousin Simeon the son of Cleopas.

Tenth. Lebbeus, whose surname was Thaddeus, called also Judas the brother of James. Jude, Judas and Judah are the same name. Thaddeus is derived from the same root. The first signifies "The praise of the Lord. "Lebbeus signifies "a man of heart," probably given to distinguish him from Judas of the bad heart.

Eleventh. Simon the Canaanite. He was "Zelotes," Canaanite in Hebrew signifying a zealot. Tradition says he first labored in Egypt, then in Britain, where he was crucified.

Twelfth. Judas which also betrayed him. Judas having repented of his wickedness, went and hanged himself, but falling headlong he burst asunder and died miserably. Though known to be a bad man from the beginning, Jesus suffered him to commune, saying, "Behold the hand of nim that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed!" Luke 22: 21.

Thirteenth. Matthias chosen in place of Judas. We have no reliable legends of his labors.

Others, Eusebius says, "were called apostles beside the twelve, as when St. Paul immediately subjoins, and then he was seen of all the apostles." Euseb. i. 53.

The apostle naturally following the twelve is "James the Lord's brother." No one well acquainted with the Scriptures can believe the unscriptural fable, that Jesus had no brother. The words, "Joseph knew her not *till* she had brought forth her *first born*," teach a different doctrine. See Luke 1: 34. Also the following Scriptures: "Jesus went down to Capernaum, *he* and his *mother*, and his *brethren*, and his *disciples*." John 2: 12. "There came then his *brethren*," etc. Mark 3: 31. "His brethren, James, and Joses, and Simon, and Judas, and his sisters, are they not all with us?" Matt. 13: 55. "Neither did his brethren believe in him." John 7: 5. The expressed want of faith here may not include each; or at least it may not include all in the same degree; for James the Lord's brother is known in history as one of the "Seventy disciples." Euseb. ii. 53. We at this distant time, living in the full blaze of Christian light, can hardly realize the narrow isthmus of faith which united the two continents of Judaism and the incoming kingdom. On this isthmus many of the devout and good, for reasons best known to the Master, were long left halting; for Jesus did not at first make himself publicly known as the Messiah, being willing that this knowledge should principally be developed by coming events. Therefore we are not surprised that James, the most devout man of the age, should, after the death of Joseph, his father, retire to the family duties, the care of his mother, and the service of the synagogue (in which Jesus sometimes participated, Luke 4: 16), and to the cultivation of that virtue, and the practice of that devotion and prayer, for which he was so noted; and the establishing of that character for goodness which was the subsequent means of bringing so many leading Jews, and even priests to the Christian faith. Some suppose the Lord's brethren, James, Joses, Simon, and Judas were his cousins, the sons of Cleopas, called Alpheus, the brother of Joseph.

1. But the sons of Alpheus did honor Christ from the first, and were believers, and with him, while the Jews said of his brethren, "are they not with us," and "they did not believe on him." John 7: 5.

2. These four are always found in a group with Mary the mother of Jesus, as his "brethren;" and are never found with Alpheus and Mary his wife.

3. We can not think these four men would leave their father's family, of comparative wealth, while their father, Cleopas, was still living, and live with their poor aunt, whose husband Joseph was dead; especially as they did not believe in her son Jesus.

4. The similarity of names is accounted for, as they often in olden times gave the same name to different children of the same family. Thus Mary the wife of Cleopas was sister to Mary the mother of Jesus, as we read: "There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas." But why, if Mary had sons, did Jesus commend his mother to John? Mary and her children, after the death of Joseph were poor, and probably *James*, like Jesus, had not "where to lay his head." That is, had no house of his own. Besides their home, if they had one, was in distant Galilee, and the blessed Jesus doubtless desired his mother to continue at Jerusalem, at least for the present. Therefore Jesus commended his mother to John, who, belonging to a family of means, had, as history states, purchased a house in Jerusalem, and was prepared to take care of the one who was thenceforth to be called blessed by all nations. The brethren of Jesus first appear in Scripture as believers and brethren after the ascension. "Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his breth-

ren." Acts 1: 14. In a little while James is chosen head of the apostolic college, in the Jerusalem church. Formerly the order was—

> "Peter, James and John;" but now it is
> "James, Cephas and John."

A name precedes Peter's in the apostolic college. It is James the Lord's brother. James becomes foremost of the Apostles. Paul says, "I went up to Jerusalem to see Peter and other of the apostles, saw I none save James the Lord's brother." Gal. 1: 19. To James (after the death of James the brother of John, Acts 12: 2–7) Peter reports himself when delivered from prison. James presides, and pronounces the sentence in the apostolic council. James after the twelve, sees Christ. Acts 15: 19; 21: 18. Gal. 1; 19: 2: 14. 1 Cor. 15: 7.

HISTORICAL TESTIMONY TO JAMES THE LORD'S BROTHER.

Hegesippus says, "That St. James being sanctified "from the womb, abjured all the ordinary satisfactions "of life, and was the only person that had free access in- "to the Holy of Holies. So assiduously did he offer up "his supplications in behalf of the people, that his knees "grew callous like a camel's. He was also surnamed Ob- "lias, denoting him the bulwark of the people, and a "most eminent example of righteousness. He asserted "so generously, and proved so clearly, the truth of the "Christian religion, that the joint endeavors of the seven "sects of the Jews prevented not his proselyting a great "number, even of the Sanhedrim; which so disturbed and "exasperated the Scribes and Pharisees, that they accost- "ed St. James in a body, requiring him as he would an- "swer his own illustrious and authoritative character, he "would publicly from the top of the temple, upon the "next passover, undeceive the people as to the general "mistake concerning Jesus. The day being come, and "the holy man placed aloft upon the temple, the rabbis "after they had passed their compliments of derision upon "him, and besought him that he would use his authority "to convince the multitude of their error, in their having "embraced the Christian belief; St. James replied aloud

"'*Why do you inquire concerning Jesus, the Son of man?* "*He is seated in heaven at the right hand of Omnipo-* "*tence, and shall come again in the clouds of heaven.*' "At this profession, hosannahs were echoed below, to "Jesus, the Son of David; and the Scribes and the Phar- "isees, now more than ever enraged at so mischievous a "disappointment, ran up to the top of the temple, in a "strong tumultuous manner, and threw him off; but life "remaining in him after the fall, so that he was able to "pray for his persecutors, in the words of our Savior, not- "withstanding the intercessions of one of the priests of "the children of Rechab, they began to stone him, and at "last his brains were dashed out with a fuller's club. So "fell this blessed martyr, and was buried upon the place "where his column is still standing. For whose memory "the most sensible of the Jews, and particularly Josephus, "had so serious a veneration, that they imputed the final "vengeance, which soon overtook Jerusalem, to the crying "of his righteous blood; as they did likewise the disgrace. "Ananus, the high priest, who had seized the advantage "* * to have St. James and some others dispatched out "of the way." ii. 63.

This agrees with Eusebius who says, "Ananus called "a council together, with the assistance of the judges, to "cite James, the brother of Jesus, which was called Christ, "with some others, to appear before them, and answer to "a charge of blasphemy, and breach of the law; where- "upon they were condemned, and delivered up to be "stoned." And Josephus says: "These things (calami- "ties of the Jews) happened to them by way of aveng- "ing the death of James the Just, the brother of Jesus, "whom they call Christ, for the Jews slew him, though a "very just man."

Eusebius says, book ii. 7th line, "James the Just the "brother of the Lord being the son of Joseph, had the "honor to be consecrated the first bishop of Jerusalem, "without any emulation on the part of Peter and John, "though they had equally shared with him the episcopal "favor of our Lord, and received the gnosis or knowledge "from him after his resurrection, which the other apostles "and the seventy disciples derived from these three. This "was that St. James mentioned in Gal. 1: 19, not he that "was beheaded." Again: "After the martyrdom of "James and the destruction of Jerusalem, report goes

"that the apostles and disciples of our Lord who were yet "alive met together in the same place, together with the "kinsmen of our Lord, according to the flesh, for many of "them hitherto survived, and that all these held a consul- "tation in common, who should be adjudged worthy to "succeed James; and moreover that all, with one consent, "approved of Simeon the son of Cleopas, of whom the "history of the gospel makes mention, to be worthy of "the Episcopal seat there; which Simeon, as they say, "was cousin (*ανεψιον*) to our Savior, for Hegesippus relates "that Cleopas was brother of Joseph." Book iii. 69.

Valesius, the Roman commentator on Eusebius, has this note: "Many of the ancient writers affirm that James, "the brother of our Lord, he that was ordained the first "bishop of Jerusalem, was not of the number of the twelve "apostles. Indeed, Paul (1 Cor. 15: 7) seems to favor "this opinion, when, reckoning up those to whom Christ "appeared after his death, after he had named the twelve "and five hundred others, says, 'After that he was seen of "James.'"

Paul. The most remarkable of all the apostles was Paul. *Velut inter ignes Luna minores*, (as the moon among the smaller stars). He commenced his career as an antagonist to the Christians, "breathing out threatenings and slaughter;" by his learning, his standing in the Jewish Sanhedrim, a Pharisee of the Pharisees, his privilege as a Roman citizen, a man of learning, endowed by nature with a burning zeal and irresistible eloquence; he passed through the world as a whirlwind, and a fire. His conversion was sudden and so remarkable, that the consideration of it has won some of the most skeptical to the faith. To propagate the religion he once destroyed, he devoted his untiring energies. Scarcely had the scales fallen from his eyes after his conversion, before he mightily convinces the enemies of the gospel that Jesus Christ is the Son of God. He preaches in Damascus, Jerusalem, Arabia, Syria, Antioch, Ephesus, Philippi, Macedonia, Corinth, Athens, and Rome. He faces the judges on Mars' Hill and an Areopagite is converted. He contends with the Philosophers, and they are confounded. He baptizes

the Jailer at midnight. He fights the wild beasts at Ephesus. He preached the gospel at Rome under the Pagans, as no Protestant minister ventures to do under the Popes.

Paul's appeal to Cæsar terminated favorably. He then preached in Italy, from whence he wrote to the Hebrews?

"Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen. Written to the Hebrews from Italy by Timothy." Heb. 13: 23.

It is quite probable from Phil. 2: 24; 1 Tim. 1: 3; 16: 17; 2 Tim. 4: 20; Tit. 1: 5; 3: 20, that he returned to Macedonia and Asia Minor, where he was apprehended. He suffered under Nero, at Rome.

Paul wrote his own history, living epistles in the hearts of the people, and sealed his testimony with his blood. Being a Roman citizen, he could not be tortured, but was beheaded at Rome, in the Ostian road, the beginning of June, A. D. 68.

TRADITIONARY PICTURES OF ST. PAUL

describe him as of strong, marked, and prominent features standing out from a Grecian head, forming an elegant contemplative countenance; with transparent complexion, bright gray eyes, thin beard, bald head, heavy eyebrows; with a most interesting and winning open-hearted expression; but with a body of diminutive stature, lame, and distorted. Such was the man who fought the good fight, and showed the world how much one man could do for his God, his Christ, and humanity.

The Apostolic College stands as follows:

Twelve apostles, first chosen. Matt. 10: 2.

Thirteen, Matthias chosen at Pentecost.

Fourteen, Paul.

Fifteen, Barnabas was added. "The apostles, Barnabas and Paul." (Acts 14: 14.)

Sixteen, James was added. "Other of the apostles saw I none, save James the Lord's brother." (Gal. 1: 19.)

Seventeen, Silvanus was added. "We might have been burdensome, as the apostles of Christ." (1 Thess. 1: 1, and 2: 6.)

Eighteen, Timotheus finally, was added, (*ibid.*) "Paul and Salvanus and Timotheus unto the church of the Thessalonians;" "When we might have been burdensome as the apostles of Christ." 1 Thess. 1: 1; 2: 6.

SACRED BOOKS OF THE NEW TESTAMENT.

The word canon, Greek κανων (*kanon*), in the Scriptures never means a supposed "*rule by which Scripture is to be determined*" or measured; but it means the Scriptures themselves: they are the canon, or the rule, by by which we are to measure and govern ourselves.

2 Cor. 10: 13. "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves, by themselves, and comparing themselves among themselves, are not wise. We will not boast of things without our measure, but according to the measure of the rule κανονος (*kanonos*) which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure."

The apostle was careful to be guided by the divine rule, *i. e.*, the canon.

2 Cor. 10: 16. "Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, not to boast in another man's line (κανονι)."

Here "another man's rule" does not mean, the other's field of labor, but the other's *rule of action*. The Greek is αλλοτρίω κανονι, *another rule*; *i. e.*, Paul did not work by the false teacher's rule.

Phil. 3: 16. Whereto we have already attained, let us walk by the same rule.

Gal. 6: 16. As many as walk according to this rule (*canon*) peace be on them.

The word canon therefore in the Scripture, is not a

rule for us to determine Scripture by, but the Scripture rule to determine our life.

The inspired canon is the Word of God itself. The historical canon is the catalogue of the books. The first is the rule of our lives; the last is man's catalogue of the rule. The catalogue canon bears the same relation to the books, that a family record does to the family. To say there is no certainty as to which of the books are of God, because two or three minor ones have not been named in some sectional catalogue, though the church universal held them all sacred, is like a stranger cutting off some beloved children from a family, because a few relatives or strangers at some time omitted their names. The Jews of to-day receive and defend the same books of the Old Covenant that we do. They are the "Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." That they understood well what books they were in the days of our Savior, is evident to all who read the New Testament. The Christians reject the Apocryphal Books because our Savior and his apostles never indorse them by quoting from them; because they were some of them written after, and quote the New Testament (see 2 Tim. 3: 8, and Jude 9–14): because Josephus and all the fathers omit them; because they were never received by any Bible Christians as inspired; and because the writer in the close says, "If I have done well and as fitting the story, it is that which I desired: but if *slenderly* and *meanly* it is that which I could attain to;" thus disclaiming inspiration. The Christians who recognize Christ as our Lord, require no higher authority for the Old Scriptures than his word. He calls those "*Fools who are slow to believe all that the prophets have spoken.*" Questions about the plenary inspiration of the historical books are not essential. Criminations on such questions are pernicious. If any books are quoted which are unknown to us, this does not lessen our obligations to obey those

which remain. It would hardly excuse one for murdering his neighbor, to plead that there were some laws which are now lost. "The canon of the New Testament is (not) now an open question." What books constitute it are well understood. Luther's word, calling the Epistle of James an epistle of straw, is not worth a straw. We can spare Luther, but we can not spare James. We can spare Justin, but we can not spare James. If Justin Martyr did not know of the Gospel of John, we are certain that others did. But if he did not, what then? We are not to be exploitered on Justin's ignorance. We can not appeal from many men who do know a fact, to one who does not know it. Nor is it certain that Justin did not know it. The probabilities are that he did. In any case neither Justin's ignorance, nor our ignorance of Justin's knowledge, can be legitimate arguments against the universal testimony of history.

THE NEW TESTAMENT—DIATHEKE.

This name is not, in Scripture, applied to the writings which are now called the Testament, but to the Covenant, or God's salvation in Christ, of which the gospel is the good news. The books of the New Testament are not dependent upon each other; but separate books. The gospel of this New Testament was first chiefly communicated by preaching; but more fully in books, each book containing all knowledge absolutely essential to salvation. These books, four in number, were published: one in Judea,* one in Alexandria,† one at Antioch,‡ and one at Ephesus.§ Copies of these were circulated in other parts.

The epistles were letters of instruction, and remained for a long time with the churches or persons to whom they were directed. These writings, thus scattered abroad in small books, were regarded as inspired scriptures; but no one person could know how many there

*Matthew. †Mark. ‡Luke. §John.

were of them, or where they all were, or which of them were regarded by the churches as inspired, until the books were collected, or at least a knowledge of them was gained. The proper authorities to judge of their authenticity were the persons or the churches which received them, or knew their authors. None of these have ever doubted or denied the authenticity or inspiration of the books, but they have been uniform in their defense.

OBJECTIONS ACCOUNTED FOR.

Neither the Jews nor the seven churches of Asia ever opposed Revelation, or the Epistles of John. But the Gnostics rejected Matthew's account of the birth of Christ. James and Jude remained long known only to the Jewish Church. And Revelation contained much about the "twelve tribes," and the "New Jerusalem," obnoxious to the Gentiles, after the downfall of the Jews; which accounts for its slow reception among the Gentiles, till they had a certain knowledge of its origin. There is nothing new under the sun. History is ever repeating itself. The honest historian of the first three centuries faithfully records the books received as canonical; but at the same time places in the first list those to which no one objects, and in a second list those which though received generally, some object to, or reject. To these isolated cases the skeptic mind ever turns back, and then forever and ever returns to the advancing generations with the news of the old exploded objections. The following authorities will give the reader a bird's-eye view of the great uniformity with which the books of the Bible were received in the early ages, when the difficulty of becoming well acquainted with them may well account for even more being objected to, without at all impairing the divine authority of the books. The following is a catalogue of the books of the Old Testament as they existed in the days of the Savior. Josephus has left a record of the books which agrees with this. Also, the catalogue of Melito, a Christian of the sec-

ond century, agrees with this, if he includes Esther in the book of the smaller prophets, as is supposed.

THE BOOKS OF THE OLD TESTAMENT.

GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, JOSHUA, JUDGES, RUTH, I. SAMUEL, II. SAMUEL, I. KINGS, II. KINGS, I. CHRONICLES, II. CHRONICLES, EZRA, NEHEMIAH, ESTHER, JOB, PSALMS, PROVERBS, ECCLESIASTES, THE SONG OF SOLOMON, ISAIAH, JEREMIAH, LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI. 39 Books.

The Jews of this day adhere to the same books.

The following books were written by the apostles, and first inspired disciples of the Christian Church, and witnessed by the Holy Ghost, by miracles, and by the godly martyrs and holy men who were acquainted with the apostles and conversed with those who were acquainted with them.

THE BOOKS OF THE NEW TESTAMENT.

MATTHEW, MARK, LUKE, JOHN, THE ACTS, EPISTLE TO THE ROMANS, I. CORINTHIANS, II. CORINTHIANS, GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, I. THESSALONIANS, II. THESSALONIANS, I. TIMOTHY, II. TIMOTHY, TITUS, PHILEMON, HEBREWS, EPISTLE OF JAMES, I. PETER, II. PETER, I. JOHN, II. JOHN, III. JOHN, JUDE, REVELATION. 27. In all, 66.

CATALOGUE OF THE BOOKS AS RECEIVED AT VARIOUS TIMES.

A. D. 210. ORIGEN. He probably inadvertently omitted James and Jude from his list, as he owns them in other writings. With these it agrees with ours.

A. D. 315. EUSEBIUS. His catalogue is the same as ours, though he makes mention that some omitted James, Jude, 2 Peter, and 2 and 3 John.

A. D. 315. ATHANASIUS. His agrees perfectly with ours.

A. D. 340. CYRIL. The same as ours, except the book of Revelation.

A. D. 364. THE COUNCIL OF LAODICEA. This is the same as ours, Revelation excepted.

A. D. 370. EPIPHANIUS. The same as ours.

A. D. 375. GREGORY NAZIANZEN. The same as ours, Revelation excepted.

A. D. 380. PHILASTRIUS. The same as ours, except Hebrews and Revelation.

A. D. 382. JEROME. The same as ours. He speaks doubtfully of Hebrews, but in other writings receives it as canonical.

A. D. 390. RUFFIN. Perfectly agrees with ours.

A. D. 394. AUSTIN. Agrees perfectly with ours.

A. D. 390. THE THIRD COUNCIL OF CARTHAGE. It perfectly agrees with ours.

A. D. 390. DIONYSIUS. Perfectly agrees with ours.

Of these authorities, Origen, of A. D. 200, and Eusebius, of 275, and the better informed and most reliable of the first part and the last, received all the books. Origen and Eusebius were the best informed and most reliable men of that age, and had access to the writings of such men as Papias, and of Clement, of A. D. 70, men who knew the apostles and who fully indorsed these books; Papias speaking of the "blessed men" who bore witness to the "divine inspiration" of Revelation; and Clement using Hebrews largely in his work. As men became acquainted with these writings, they confessed their testimony; and as the books became better known, they established their own title to inspiration.

St. Luke gives the manner in which the New Testament Scriptures were communicated to us, when he says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word." (1: 1.) Matthew and John were apostles and eye-witnesses. Mark and Luke received them from others in the days of inspiration. After these follow a great cloud of witnesses, called "apostolical fathers," from whose testimony I have selected extracts, brief, yet

sufficient, and all found in the one old reliable historian, Eusebius, of A. D. 300. I use the quarto edition of Eusebius, Socrates, Sozomen, and Theodoret. The pages continue on from book to book.

HISTORICAL TESTIMONY TO THE NEW TESTAMENT BOOKS.

"MATTHEW (A. D. 41) wrote his Gospel in Hebrew." *Papias*, (A. D. 75.) Euseb. iii. 75.

"Matthew and Luke were penned before the others.' *Clement.* (A. D. 191.) Euseb. vi. 109.

"Universally acknowledged." Euseb. 300. iii. 75.

MARK. (A. D. 50.) "Mark's Gospel which he afterward preached in Egypt." *Papias*, (A. D, 75.) Euseb. ii. 59.

"The divine authority of the four gospels," *Origen*, (A. D. 200.) Euseb. vi. 105.

"Have ever been universally acknowledged." Euseb. (A. D. 300.) iii. 71.

LUKE. (A. D. 50.) "Matthew and Luke were penned before the others." *Clement*, (A. D. 191.) Euseb. vi. 109.

Origen wrote commentaries on Luke. Euseb. (A. D. 200.) vi. 105.

"Universally acknowledged." Euseb. (A. D. 300.) iii. 71.

JOHN. (A. D. 68.) "He asserted the divine authenticity of the four gospels." *Irenæus*, (A. D. 203) Euseb. v. 93.

"St. John added his in the last place." *Clement*, (A. D. 191.) Euseb. vi. 109.

"The Gospel of St. John has been at all times universally acknowledged." Euseb. (A. D. 300.) iii. 71.

"Divine authority of the four gospels." *Origen*, (A. D. 200.) Euseb. v. 105.

ACTS. (A. D. 64.) "The Acts of the Apostles which was written by St. Luke, an Antiochian by birth." Euseb. (A. D. 300.) iii. 71.

"Accuses heretics of 'Rejecting the Acts.'" *Musanus* (A. D. 250.) Euseb. iv. 87.

PAUL'S EPISTLES. (A. D. 50–64.) "The Epistles of

Paul he speaks of in general." *Origen*, (A. D. 200.) Euseb. vi. 105.

"Hebrews most probably, and according to general tradition by Paul. *Origen*, (A. D. 200.) Euseb. vi. 105.

"It is probable that the epistle was written by St. Paul." *Clement A.*, (A. D. 171.) Euseb. vi. 109.

"Clement R. has frequent quotations from the Epistle to the Hebrews." Euseb. (A. D. 300,) ii. 76.

TIMOTHY with the other thirteen are universally received as canonical." Euseb. (A. D. 300.) iii. 65.

"Musanus accuses heretics of denying St. Paul's Epistles." Euseb. (A. D. 300.) iv. 87.

JAMES AND JUDE. (A. D. 60–66.) "There is a certain catholic epistle written by James which as also that of Jude, though not mentioned by many of the ancients, is certainly canonical." Euseb. (A. D. 300.) ii. 63.

"Generally received." Euseb. (A. D. 300.) ii. 66.

I. PETER. (A. D. 60.) "The first is undoubted, and quoted by the ancients as such." Euseb. (A. D. 300.) iii. 65.

II. PETER. (A. D. 66.) "A very competent number of vouchers have declared to be of divine authority." Euseb. (A. D. 300.) iii. 66.

"The second Epistle of St. Peter, and the second and third of St. John, he (*Origen*) allows as canonical." Euseb. (A. D. 300.) vi. 105.

I. JOHN. (A. D. 90.) "The divine authority of the first Epistle of St John, and also his second has been, the first universally, the last sufficiently acknowledged." Euseb. (A. D. 300.) iii. 66.

Irenæus asserted "The authority of St. John's Revelation and first Epistle." *Irenæus*, (A. D. 203.) Euseb. vi. 93.

REVELATION. (A. D. 90.) "Sufficiently acknowledged." Euseb. iii. 66.

"St. John the Apostle wrote the Revelation." *Ireænus*, Euseb. iv. 85.

Milito wrote on "the Revelation of St. John." (A. D. 203.) Euseb. iv. 86.

"Irenæus asserted the authority of St. John's Revelation and first Epistle." Euseb. (A. D. 300.) v. 93.

NEW TESTAMENT. "The Books of the New Testament." *Theotecnus*, (A. D. 253.) Euseb. vii. 121.

BIBLE. "Diocletian commanding the Bibles to be burnt." (A. D. 284.) Euseb. viii. 130.

If any ask what council has declared these canonical, I answer in the words of Jesus, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Do you reply, "When they saw him, they worshiped him: but some doubted," yet Jesus' words are true, "Heaven and earth shall pass away, but my words shall not pass away." "What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." The word of God does not depend on priests or popes, or council or conference. In this table I have referred to but one historian, not because it would have been more trouble to have referred to many promiscuously; but because this one, viz., Eusebius, is the most ancient, and the best authority, and I desired to make the table concise.

CHARACTER OF THESE WITNESSES.

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

Precious were the men who immediately succeeded the apostles. Without the inspiration which animated the apostles; without the visible communion with God which Moses had; they had to face greater dangers, and make more sacrifices than any equal number of men who had ever lived, at any former period. The pastors, some of whom will be presented in this chapter, became Christians, and presided over Christian churches long before the rise of any form of sectarianism. When Christians were outlawed; by Jews called heretics; and by pagans, atheists and sorcerers; liable to be murdered at any time by an infuriated rabble, or even to be put to death by the cruel and unjust

laws; they embraced lives of pious devotion, self-denial, and sacrifice, fasting and persecution, suffering and contumely, to labor for the good of others and the glory of God; with the prospect of a violent death, by the sword, the stake, or devouring beasts, ever before them. Others, hundreds of years after the hard battle has been fought, enter upon the fruits of their labors, and while lolling in luxury, delicately criticise, with much affectation, those noble martyrs, and blame their forwardness to invite death in the cause of their blessed Master. But had those men been of the effeminate time-serving type of those who censure them Christianity would never have been planted in the earth; and these very ministers might have been pagan priests, or expounders of wizard oracles. The Christian ministers who succeeded the apostles were men of heavenly virtue; without sectarian bigotry. They had courage without indiscretion, and carefulness without fear. They guarded their flocks as good shepherds, and led them in every virtue. They were "Marshals" greater than Napoleon's; of an army greater than the "Guard." No stain tarnishes their fair fame. Their garments of righteousness are whiter than the falling snow. Some of them were celebrated alone for the greatness of goodness; and some added the charms of intellectual endowments; but all were noble, heavenly minded, bold, fearless, and pure; adorning every truth of virtue or faith with the unblemished luster of their heavenly character. They instructed their flocks faithfully, truly, fervently and affectionately; ever more careful to promote faith than to please the fancy, to prepare for sacrifice than encourage earthly hope; ready to "depart on the morrow," by any road that would lead soonest to glory.

THE APOSTOLIC FATHERS.—THE WITNESSES.

Clement, the companion of Paul (Phil. 4: 3), was among the first missionaries of the Jerusalem Church. He was the fourth pastor, or bishop, of the Christian Church

at Rome, and the first who shed any luster on the pastoral office. Dr. Priestley says:

"His epistle to the Corinthians, is a choice relic of antiquity. Christ he designates as the scepter of the majesty of God—Epis. Sec. 15—and says, that the blood of Christ has obtained the grace of repentance for all the world. The Lord has in every age still given place for repentance to such as would turn to him. The Ninevites, repenting of their sins, appeased God by their prayers, and were saved, though they were strangers to the covenant with God." Corruptions of Christianity, chap. 1: 125.

Of all Clement's writing; two Epistles, nineteen Homilies, Recognitions, Canons of the Apostles, and Apostolical Constitution, only his first Epistle to the Corinthians is authentic. Jerome says:

"Clement, in behalf of the Roman Church, wrote a very valuable epistle to the church of the Corinthians, which in some places is publicly read, and which seems to me to correspond in character very much to the epistle to the Hebrews, which is circulated under the name of Paul. He takes many things from that epistle; not only in meaning but in the words themselves there is a great similitude between these." Also Euseb. iii. 74.

EXAMPLE FROM CLEMENT'S FIRST EPISTLE.

"The apostles have preached to us from our Lord Jesus Christ: Jesus Christ from God. Christ therefore was sent by God, the apostles by Christ: so both were orderly sent, according to the will of God. For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God, with the fullness of the Holy Spirit, they went abroad, publishing, That the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits of their conversions to be bishops and ministers over such as should afterward believe, having first proved them by the Spirit."

EXAMPLES OF SCRIPTURE REFERENCE BY CLEMENT.

Luke 6: 36. "Above all remembering the words of the Lord Jesus, which he spake concerning the equity and long-suffering, saying, Be ye merciful, and ye shall ob-

"tain mercy; forgive, and ye shall be forgiven; as ye do, "so shall it be done unto you; as ye give, so shall it be "given unto you; as ye judge, so shall ye be judged; "as ye are kind to others, so shall God be kind to you; "with what measure ye mete, with the same shall it be "measured to you again." Clement's 1 Epis. to Cor. 7: 3.

1 Peter 5: 5. John 4: 6. "God saith he resisteth the "proud, but giveth grace to the humble." 14: 3. 1 Cor. 2: 9. "He saith, Eye hath not seen, nor ear heard, neither have "entered into the heart of man, the things which God has "prepared for them that wait for him." *Ibid* 16: 8.

He quotes largely from Hebrews.

Heb. 1: 1–4. "By him," (Christ) "who being the bright- "ness of his glory, is by so much greater than the angels, as "he has by inheritance obtained a more excellent name than "they. For so is it written, Who maketh his angels spir- "its, and his ministers a flame of fire. But to his Son, thus "saith the Lord, Thou art my Son, to-day have I begotten "thee. Ask of me and I will give thee the heathen for "thine inheritance, and the utmost parts of the earth for "thy possession. And again he saith unto him, Sit thou on "my right hand, until I make thine enemies thy footstool." Clement's 1 Epis. to Cor. 17: 18.

He quotes to the Corinthians Christ's words.

Luke 17: 2. "Remember the words of our Lord Jesus, "how he said, Woe to that man (by whom offenses come); "it were better for him that he had never been born, than "that he should have offended one of my elect. It were bet- "ter for him that a millstone should be tied about his neck "and he should be cast into the sea, than that he should "offend one of my little ones. Your schism has perverted "many, has discouraged many: it has caused diffidence in "many, and grief in us all." Clement's 1 Epis. to Cor. 18: 18.

He quotes Paul's Epistle to the Corinthians. 1 Cor. 1: 12.

"'Take the epistle of the blessed Paul, the apostle, in- "to your hands: What was it that he wrote to you at his "first preaching the gospel among you? Verily he did by "the spirit admonish you concerning himself, and Cephas, "and Apollos; because that even then ye had begun to "fall into parties and factions among yourselves." Cle- ment's 1 Epis. to Cor. 18: 20.

Malachi, and Revelation 22: 20.

"The Holy Scripture itself bearing witness, that He

"shall quickly come and not tarry, and that the Lord shall "suddenly come to his temple."

POLYCARP was "the angel of the church at Smyrna." (Rev. 2: 8) when John was at Patmos. He was a disciple of John A. D. 80, and by him ordained bishop of Smyrna. He was martyred A. D. 166. In his epistle to the Philippians, A. D. 107, he has expressions from Matthew Luke, Acts, Philippians, Ephesians, Galatians, Corinthians, Romans, Thessalonians, Colossians, 1 Timothy, 1 John, 1 Peter, and Hebrews, and speaks of Paul's Epistle to the Ephesians. His style is purely evangelical. Except the epistle to the Philippians, his writings are few and unimportant; but his contention with Victor, now called the fifteenth Pope of Rome, proves that he thought the Roman bishop quite fallible, and that it was right and godly to oppose his errors. Eusebius, iii. 74, calls him "the immediate "disciple of the apostles, and by them made bishop of "Smyrna. He had been familiarly conversant with the "apostles, and received the government of the church "from those who had been eye-witnesses of the Lord. "Irenæus says, he had a peculiar delight in recounting "what those had told him of Christ who saw him in the "flesh. He suffered under Marcus Aurelius. This venerable servant of God was warned in a dream of his approaching fate, and said to his brethren, 'I must be "burned alive.' To the officers who came to take him he "said, 'The will of the Lord be done.' He ordered them "meat and drink, and in return obtained time and permission to pray. While thus engaged, the officers admiring "his venerable age, regretted the mission on which they "had come." Eusebius says, "As he came to the place, a "voice from heaven encouraged him saying, 'O Polycarp, "be strong and undaunted."

"The Proconsul said, 'Have pity on thy own great "age. Reproach Christ, and I will release thee.'

"Polycarp replied, 'Eighty and six years have served "him, and he hath never wronged me. How then can I "blaspheme my King who hath saved me?'

"Pro. 'I have wild beasts!'

"Pol. 'Let them come, we Christians are not used to "change from better to worse, but from bad to better.'

"Pro. 'I will tame your spirit by fire except ye repent.'

"Pol. 'You threaten me with fire which burneth for a "moment, and will soon be extinct; but you are ignorant "of the future judgment, and of the fire of eternal pun- "ishment reserved for the ungodly.'

"Pro. 'Swear, curse Christ, and I will release thee.'

"Pol. 'I tell you frankly, I am a Christian.'"

"By the Proconsul's orders, the Herald proclaimed,

"'Polycarp hath professed himself a Christian.'

"The multitude then shouted,—

"'This is the Doctor of Asia, the father of the Chris- "tians.'"

The Jews demanded that a lion should be set upon him; but the governor refused. He was condemned to the flames. His prayer after being chained to the stake:

"Lord, Almighty God, Father of thy beloved Son Jesus "Christ, through whom we have received the knowledge "of thyself; God of angels, and of the whole creation, "and of all the just who live in thy sight: I bless thee "that thou hast judged me worthy of this day, and of this "hour, to take part in the number of thy witnesses, in the "cup of thy Christ, to a resurrection of life, both soul and "body, in the incorruption of the Holy Ghost. May I "be received before thee this day as a sacrifice well "savored and acceptable."

"The fire was applied, but as he did not seem to burn, "the executioner thrust him through with a sword." Euseb. iv. 84.

"The centurion, seeing a contest likely to ensue about "carrying off the body, kindled a fresh fire, and reduced "the flesh to ashes. 'We then took up the bones,' say the "writers of this record, 'to us more precious than jewels "and deposited them decently in a place where we hope, "annually to meet and to celebrate with joy the birthday "of this illustrious martyr, that others may be animated "by his example to endure the like trials." Reeves, 43.

EXAMPLES OF SCRIPTURE REFERENCES.

1 Peter : 18. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Phil. 1: 4.

Matt. 7: 1. "The Lord has taught us, saying, Judge not and ye shall not be judged; forgive, and ye shall be for

given; be ye merciful, and ye shall obtain mercy; for with the same measure that he mete withal, it shall be measured to you again; blessed are the poor, and they that are persecuted for righteousness' sake; for theirs is the kingdom of God." 1: 10.

1 John 4: 3. "For whosoever does not confess that Jesus Christ is come in the flesh, he is Antichrist." 3: 1.

1 Peter 2: 22. "Jesus Christ, who his ownself bare our sins in his own body on the tree; who did no sin, neither was guile found in his mouth." 3: 8.

"Neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God. 2: 13.

BARNABAS, A. D. 60, was a Levite of Cyprus and a fellow laborer with Paul, called also an apostle. He was the Jewish missionary first sent to Antioch by the Christians at Jerusalem. Acts 11: 22. It is supposed that his epistle was written for the use of the Jewish Christians who still adhered to the law. It is largely quoted by Clement of Alexandria, Origen, Eusebius, Jerome, and many others of ancient times.

EXAMPLES OF SCRIPTURE REFERENCE.

Matt. 9: 13. "When he chose his apostles, which were afterward to publish his gospel, he took men who had been very great sinners; that thereby he might plainly show, that he came not to call the righteous, but sinners to repentance. Then he clearly manifested himself to be the Son of God." 4: 12.

Matt. 22: 14. "There be many called but few chosen." Epis. 3: 17.

Gen. 1: 28. "Thus the Scripture saith concerning us, where it introduceth the Father speaking to the Son; let us make man after our likeness and similitude." 5: 12.

A. D. 70, IGNATIUS, a companion of the apostles, sealed his testimony with his blood, under Trajan, A. D. 107. He names the books of "Matthew, Luke, John, Corinthians Galatians, Colossians, Philippians, Ephesians and first Peter." Jortin 1: 56. Brought up in Asia Minor, near the Temple of Apollo, and familiar with the manner of speaking of the Castalian fountains or "speaking prophetic

waters," he adopts the language to the spiritual water of which Christ said: "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." These speak better things than the fabulous oracles of Apollo's fountains, and filled his soul with heavenly desire, as he looked from those to these, saying:

"But living water, also speaking in me says within me, "come to the Father; I rejoice not in corruptible food, nor "in the pleasures of this life; I desire the bread of God, "the heavenly bread, the bread of life, which is the flesh "of Jesus Christ, the Son of God, afterward born of the "seed of David." Jor. 1: 226.

He speaks of the *εναγγελιον*, the *Gospel* of Matthew Luke and John. Eusebius says that, "Ignatius was the successor of St. Peter in the see of Antioch." While Trajan was on his way to Parthia, and persecution was raging on every side, such a shining mark could not be missed. He did not shun his fate; but expressed a desire to be torn by the lions—to suffer with his brethren.

On being introduced to the Emperor's presence, he was accosted by him.

Emperor. What impious spirit art thou, both to transgress our commands, and to inveigle others in the same folly to their ruin?

Ignatius, called also Theophorus, replied, Theophorus ought not to be called so, for as much as all the wicked spirits are departed from the servants of God.

Emperor. Pray, who is Theophorus?

Ignatius. He who has Christ in his breast.

Emperor. And thinkest thou not that the gods reside in us also?

Ignatius. Thou mistakest in calling the demons of the nations by the name of gods, for there is only one God, and one Jesus Christ, his only begotten Son.

Emperor. Him who was crucified?

Ignatius. Who crucified my sin with its author.

Emperor. Dost thou then carry him who was crucified?

Ignatius. Yes, for it is written, I will dwell with them.

Trajan then decreed the following:

"It is our will, that Ignatius be conducted to Rome, to be there devoured by wild beasts." At hearing the sentence he exclaimed with a holy joy, "I bless thee, O Lord, for honoring me with this token of thy love, and for letting me be bound with these iron chains for thy sake, in imitation of thy Apostle Paul." Then praying for his flock, and recommending it with tears to God, by a band of soldiers he was instantly hurried off to begin his journey toward Rome. He traveled by land as far as Seleucia, where he was put on board a ship. At Smyrna they permitted him to go ashore. This afforded him the opportunity of seeing and conversing with Polycarp, his fellow-disciple under St. John. Polycarp, far from lamenting at seeing his friend in that situation, congratulated with him on his chains and sufferings in so glorious a cause.

Here guarded by the soldiers, he wrote most of his letters which have been preserved, while on his way to the mouth of the lion. He refers to Matthew, Luke, John, first Corinthians, Colossians, Galatians, Philippians, Ephesians and first Peter. To the Christians he said:

"Possess a spirit of union in Jesus Christ. I have, said "he, a strong savor of God, but I take a just measure of "myself, lest I perish by boasting. I need gentleness of "spirit, by which the spirit of the world is subdued; I fear "your charity, lest it should injure me; pardon me, I know "what is good for me. Now I begin to be a disciple; it is "better for me to die for Jesus Christ than to reign over "the ends of the earth. My worldly affections are crucified; the fire of God's love burns within me, and can not "be extinguished. It lives, it speaks and says, come to the "Father. I long for Jesus Christ, the bread of God; pray "earnestly for men, without ceasing, for there is hope of "conversion in them, that they also may be brought to "God. Milner, vol. I. 91, 93, 94.

To the Romans he says: "Nothing seen is eternal, "momentary are the objects of sense, but the things unseen are for ever." "For as much as Jesus Christ exists

"in the Father, he appears the more glorious." "Christi-
"anity though it is hated by the world, is not to be con-
"cealed in silence, but to be manifested in all its great-
"ness."

EXAMPLES OF SCRIPTURE REFERENCES.

The "fathers" rather refer to, than quote the Scriptures. Ignatius says Christ is the gate of the Father, by whom enter in Abraham and Isaac and Jacob and the prophets and the apostles and the church. (John 10: 9.) "The Lord without the Father doeth nothing." (John 8: 28. "After his resurrection he did eat and drink with them." (Acts 10: 41.) "An apostle not of men nor by men, but by Jesus Christ and God the Father who raised him from the dead." (Gal. 1: 1.) "Do nothing by contention, but according to the discipline of Christ." (Phil. 2: 3.) Jesus Christ. "Of the race of David according to the flesh, son of man and son of God." (Rom. 1: 1–3.) "Esteem not such as enemies, but as erring members recall them, that ye may save your whole body." (2 Thess. 3: 15.) "As the blessed Paul also says, a man that is a heretic after the first and second admonition, reject. (Tit. 3: 10, 11.)

Eusebius says: "He was extremely diligent in inquir-
"ing what Andrew, Peter, Philip, Thomas, James, John,
"Matthew, and the rest of the Lord's disciples had said or
"taught. He was made bishop of Hieropolis by the apos-
"tles. He says Mark, the interpreter of Peter, made an ac-
"curate record of whatsoever he remembered." Euseb. iii.

Eusebius says: "Papias (according to Jerome), a disciple
"of St. John, and companion of Polycarp (though himself
"does not say that he conversed with any of the apostles,
"but only with those who had been intimate with them),
"wrote five books which he entitled, *Explications of the*
"*Oracles of Christ*, where he has inserted a great variety
"of remarkable particulars communicated to him by those
"who had known the apostles; and lets us understand that
"he made it his business to inquire after the sayings of
"Andrew, or Philip, or Peter, or Thomas, or any other of
"the apostles. He tells us * * St. Matthew wrote his
"Gospel in Hebrew, leaving it to the reader to interpret
"for himself. His writings have some passages in them
"legendary and groundless, particularly his opinion that
"after the resurrection, Christ should reign visibly a thou-
"sand years upon the earth. Euseb. iii. 75.

THE CONFLICT.

SECOND CENTURY.

The "Fathers," Irenaeus 67, Justin 69, Origen 72, Catalogue 74, Tertullian 74, Apology 75, Cyprian 76, Dionysius of Alexandria 79, Firmillion 80, Evidences of Christianity, Pagan Testimony, Three Roman Centurions, Tacitus 82, Pliny 83, Trajan 85, Gibbon's Five Reasons 86, Josephus 87, Celsus 88 Lucian 90, Julian, Porphyry, Apollo, Mohammed 91, Talmud 92, Sibils, Cicero, Virgil 93, Summing up 94.

Leaving the bright morning of inspiration for the cloudy day of human deductions, we experience the feeling of the mariner leaving the continent for the pathless ocean; but guided by the word of God with the spirit in our hearts, the star of Bethlehem will lead us to where the young child lives in the hearts of his true disciples. Such only as breathe the spirit of Jesus, and show his image in their lives, do we recognize as true Christians. The first Christians were not Romans but Jews. The first Gentile convert was Cornelius. The first house opened in Europe to Christians, was Lydia's in Philippi. Acts 10 and 16.

The following, also called "Fathers," are not of those who had seen the apostles; and also being converts from the Pagans, were more likely to be infected with the principles of heathen philosophy than those first educated in the religion of the true God, and fellow-worshipers with Abraham, Moses, Isaiah, and the apostles. The first sermon of free grace preached by the apostles was at Cesarea. The first Gentile Church planted was at Antioch The first Gentile minister I will name is a Greek.

Irenæus (A. D. 120) was bishop of Lyons. He was well versed in all the literature of Greece, his native country. He studied under Papias and Polycarp, and acquired a knowledge of the new Scriptures probably beyond either of them; as copies became more needed and more numerous. His writings abound in Scripture references. He wrote five books on heresies. I have compiled the following list of references to almost every book of the New

Testament, to show how generally they were already known. They are taken from *Stowe on the Bible.*

SCRIPTURE RECOGNITIONS BY IRENÆUS.

"MATTHEW put forth the writing of the Gospel among "the Hebrews in their dialect."

"MATTHEW speaking concerning the angel, says, The "angel of the Lord appeared to Joseph in a dream."

"MARK, the disciple and interpreter of Peter, transmit- "ted to us in writing what had been preached by him."

"LUKE was inseparable from Paul, and his fellow-labor- "er in the Gospel."

"JOHN, the disciple of our Lord, the same that lay upon "his bosom, also published the Gospel while he was yet at "Ephesus."

"ACTS. Luke the companion of Paul, committed to writing "the Gospel preached by him."

ROMANS. "The Apostle Paul writing to the Romans, "Paul an apostle of Jesus Christ, set apart for the Gospel "of God."

CORINTHIANS. "This the apostle in the epistle which is "to the Corinthians most plainly shows, saying, I would "not that ye should be ignorant, brethren, that all our "fathers were under the cloud."

"The apostle says in the second epistle to the Corin- "thians, For we are unto God a sweet savor of Christ, "both in them that are saved and in them that perish."

COLOSSIANS. "In the epistle, which is to the Colossians, "he says, Luke the beloved physician."

PHILIPPIANS. "Concerning which resurrection the apos- "tle, in that which is to the Philippians says, being made "conformable to his death, if by any means I may attain "to the resurrection which is from the dead."

THESSALONIANS. "The apostle, in the first epistle to the "Thessalonians, speaking thus, May the God of peace sanc- "tify you wholly. And again, in the second to the Thessa- "lonians, speaking concerning antichrist, And then shall "that wicked one be revealed."

TIMOTHY. "And well Paul says, novelties of words of "false science."

HEBREWS. "Paul the Apostle, was not prefixed, for as "he wrote to the Hebrews who had imbibed prejudices "against him. Paul, in the epistle to the Hebrews, which

"the Latin custom does not receive, says, Are they not all "ministering spirits? He alone is God who made all "things, the only omnipotent, the only Father, building "and making all things, both visible and invisible, both "sensible and senseless, both celestial and terrestrial, "by the word of his power." (Heb. 1: 3.)

JAMES. "He shows that Abraham himself is justified "without circumcision; without the observance of the "Sabbath. Abraham believed God, and it was accounted "to him for righteousness; and he was called the friend of God.

PETER. "Whom not seeing ye love, in whom not see- "ing him now, ye believed, and rejoice with joy unspeaka- "ble." 1 Peter 1: 8.

JOHN. "John his disciple, in the aforesaid epistle, com- "mands that we should avoid them, saying, For many de- "ceivers are entered into the world."

REVELATION. "Also John, the disciple of the Lord, see- "ing in the Apocalypse the sacerdotal and glorious com- "ing of the kingdom."

Irenæus, after making himself thoroughly acquainted with the dialect of Gaul, became bishop of Lyons, and one of the most able defenders of the church. Concerning the Gauls he said:

"They believe in Jesus without paper or ink, having "the doctrine of salvation written on their hearts by the "Holy Ghost, and faithfully keeping up the ancient tradi- "tion concerning one God the Creator, and his Son Jesus "Christ." * * "If any one asks us, how is the Son pro- "duced from the Father, * * no one knows, * * but the "Father who begat, and the Son who is begotten." Lib. 2, chap. 48, p. 176.

Victor, bishop of Rome, assuming more than became him, on the question of Easter, Irenæus gave him to understand that the early Christians did not make such questions sufficient cause for a breach of charity, or union. He possessed a loving and generous spirit, and did much to promote the cause of the blessed Savior.

JUSTIN MARTYR. (A. D. 163.) "He was a native of Ne- "apolis, in Samaria. He had a learned education, and "went to the famed school of Alexandria for improve- "ment." *Haweis* i. 160, 167.

His conversion. "This great man was born at Neap-
"olis. After receiving a philosophical education, he trav-
"eled in his youth to Alexandria. He gave himself up to
"the tuition of the Stoics, till he found that they could
"learn him nothing more of God. Next he sought truth
"of a Peripatetic, next of a Pythagorean, and last of a Plat-
"onic philosopher. While thus engaged, he says, 'as I
"was walking near the sea, I was met by an aged person
"of venerable appearance, whom I beheld with much at-
"tention. We soon entered into conversation, and upon
"my professing a love for private meditation, the venera-
"ble old man hinted at the absurdity of mere speculation.
"I expressed my ardent desire to know God. He pointed
"to the writings of the Hebrew prophets. He added,
"above all things, pray that the gates of light may be
"opened to you, for they are not discernible, nor to be un-
"derstood by any one, except God and his Christ enable a
"man to understand. After further conversation he left
"me. I saw him no more; but immediately a fire was
"kindled in my soul, and I had a strong affection for the
"prophets, and for those men who are the friends of Christ.
"I weighed within myself the arguments of the aged
"stranger; and, in the end, I found the divine Scriptures
"to be the only sure philosophy.' Milnor says of his con-
"version, 'he has shown us enough to make it evident
"that conversion was then looked upon as an inward spir-
"itual work in the soul.' Coming to Rome, he met and
"refuted Marcion, the Gnostic. In A. D. 240, he published
"his excellent Apology. Not long after, he went to Ephe-
"sus, where his dialogue with Trypho the Jew occurred.
"He afterward returned to Rome, where he had frequent
"contests with Crescens the philosopher, and soon after
"published his second Apology for the Christians. The
"sincerity of his Christian attachments outweighed every
"argument, and he was thrown into prison for the crime
"of being a Christian, with six of his companions. The
"Prefect inquired in what kind of learning he had been
"educated, and he related his experience. The Prefect
"replied—

"Wretch! art thou captivated with that religion?"

"Justin. I am, I follow the Christians, and their doc-
"trine is right."

Pre. "What is their doctrine?"

Jus. "We believe the one only God to be the Creator

"of all things, visible and invisible; and we confess our Lord Jesus Christ to be the Son of God, foretold by the prophets of old; and that he is now the Savior, Teacher, and Master of those who are duly submissive to his instructions, and that he will hereafter be the Judge of mankind, etc.

Pre. "Where do the Christians usually assemble?"

Jus. "The God of the Christians is not confined to any place."

"Pre. In what place do you instruct your scholars?"

Jus. "The place where I dwell."

Pre. "If I scourge thee from head to foot, thinkest thou that thou wilt go to heaven?"

Jus. "I know it! and have a certainty of it, which excludes all doubt."

Pre. "All go together, and sacrifice to the gods."

Jus. "No man whose understanding is sound will desert the true religion."

Pre. "Unless you comply, you shall be tormented without mercy."

"All replied, we are Christians, and can not sacrifice "to idols."

"They were then scourged and beheaded, and their dead "bodies interred by their Christian friends."

Jortin, one of the best critics of ecclesiastical history, says of Justin Martyr:

"He mentions the Gospel as universally received and "read in his time."

"His citations from the four Gospels, and from the Epis- "tles of St. Paul, and from Revelation, show to a demon- "stration that he had them as we have them in the main." i. 54.

Justin says: "The apostles, in the memoirs composed "by them, which are called gospels, have thus handed "down, etc. The memoirs which I say were composed by "the apostles or by those who accompanied them."

EXAMPLES OF SCRIPTURE QUOTATIONS OR REFERENCES.

"John seated by the river Jordan cried, I indeed bap- "tize you with water unto repentance, but there will come "one mightier than I, whose shoes I am not worthy to bear, "he shall baptize you with the Holy Ghost and with fire, "whose fan is in his hand, and he will thoroughly purge

"his floor, and his wheat he will gather into his garner, "but he will burn up the chaff with unquenchable fire."

"Then Jesus came to the river Jordan, where John was "baptizing, and when he went down to the water, a fire "was kindled in the Jordan; and while he was ascending "from the water, his apostles write, the Holy Ghost like a "dove flew upon him . . . . . and at the same time a "voice came out of the heavens, Thou art my Son, I this "day have begotten thee." (Matt. 3: 11–17.)

"A certain one saying to him Good Master, he an- "swered, Why callest thou me good? there is one good, "my Father who is in heaven." (Luke 18: 19.)

"For all have gone out of the way, he cries out, they "have together become corrupt." (Rom. 3: 12.)

"Pray without ceasing." (1 Thess. 5: 17.)

"We know the saying, one day is with the Lord as a "thousand years, pertaining to this." (2 Pet. 3: 8.)

"This is he who is according to the order of Melchise- "dec king of Salem, being an eternal priest of the most "high." (Heb. 5: 9.)

Origen, A. D. 185, was the greatest luminary of this age. He was illustrious for every virtue and accomplishment. His virtues, his self-sacrifice, his devotion and his untiring labors; his zeal and his charity alike challenge the world's admiration. "His name," says Moshiem, "will be transmitted with honor through the annals of time, as long as learning and genius shall be esteemed among men." i. 85. When but a boy he saw his beloved father die a martyr for Christ, and the son consecrated his life to a martyr's testimony. To defy concupiscence, he made himself a eunuch. To procure knowledge, he denied himself every luxury; went barefoot, slept on the floor, lived on the coarsest diet; made himself familiar with cold, poverty, fasting, and intermitting toil. He was unwearied in devotion, study, prayer, and goodness. Some profess all faith, but shun every cross. Origen chose the cross as the shortest and surest road to the purest faith.

The Christian heroes of this chapter are all worthy: but not one of them surpasses Origen in the full-orbed character of a true Christian. He was childlike, though

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learned; devout, though a philosopher; and though laborious, he was brilliant. The depth of his understanding; the soundness of his judgment; the acuteness of his intellect, and his freedom from the least taint of corruption, extended his fame; while the multiplicity of his labors rendered him equal to every emergency. Others condemn heretics; he reclaimed them. Others confound opponents; he convinced them. Others die when their work is finished; he lived in the great lives of succeeding generations. See Euseb. vi. 107. He conferred immortal fame upon his opponents by demolishing them. Daily his schools were crowded from dawning till dark. The wise and learned philosophers, and great men of his time dedicated their books to him. Porphyry, in attempting to review him, is "distracted between calumny and commendation." He tells us that Origen is a scholar of the first magnitude, well versed in all the writings of the philosophers, particularly the opinions of Platonists, Pythagoreans and Stoics, and the brightest ornament of the Christian Church.

His superior talents, unwearied patience, unwavering perseverance, rendered him successful in application and invulnerable to the attacks of adversaries. "An entire catalogue of this great man's works," says Eusebius, "would take up too much room in our history." To study the Bible, he made himself acquainted with the Hebrew. To secure correct interpretation, he compiled "Hexapla," the preserved fragments of which astonish the world by their brilliancy. Six varied versions, with the Septuagint and Hebrew, he placed in columns parallel to each other. Familiar with the learning of his own age, he sought the archives of past generations. He defended the sacred text in his teachings, and illustrated its virtues by his example. He contended with Jews, heretics, and philosophers, while prosecuting his unwearied studies. To his other work she added thirty books of commentaries on

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the Scriptures, eight books against Celsus, and over one hundred epistles.

ORIGEN'S CATALOGUE OF THE BIBLE.

In his exposition of the first Psalm he gives a catalogue of canonical books of the Old Testament, which he affirms to be twenty-two in number, for though in the list he gives but twenty-one, omitting the minor prophets, upon which he wrote a large comment, thus approving the twenty-two, these prophets being counted one book.

This agrees with the old catalogue of Josephus, who, excluding the Apocryphal books, gives—

1. The Pentateuch, five.

2. Prophetic Books, thirteen.

3. Hymns and Precepts, four: In all twenty-two. And with Melito, A. D. 170, who reckons them thus.

1 The five books of Moses, Joshua sixth, Judges seventh, Ruth eighth, Samuel and Kings twelfth, Chronicles fourteenth, Psalms fifteenth, Proverbs sixteenth, Ecclesiastes seventeenth, Song eighteenth, Job nineteenth, Isaiah twentieth, Jeremiah twenty-first. Euseb. i. 26.

To these add the twelve minor prophets twenty-second.

He asserts the divine authority of the four Gospels, affirming that of Mark to have been dictated by Peter. He speaks of Paul's Epistles in general. 2d Peter, 2d and 3d John he states as canonical, though not *universally* received as such. He supposes every part of Hebrews to have been immediately communicated by an apostle, most probably by Paul, according to general tradition. Euseb. vi. 106.

TERTULLIAN (A. D. 194–220) was born at Carthage, in Africa, A. D. 160. He is the first Latin writer of any eminence. He had a fiery zeal, and assailed all with whom he differed with the burning eloquence of African warmth. He became attached to the Montanists A. D. 320. He is

the first author who mentions infant baptism. Montanus, of *Phrygia*, professed to possess the Holy Ghost. The Misses Priscilla and Maximilla became his disciples and also ministers, preaching and baptizing. With these female ministers it is probable infant baptism originated. See Robinson's His. Bap. pp. 165, 167. To Quintilia Tertullian, the great African, wrote of children, saying, "Let them first be taught, and then let them come." His chief work is his Apology. He says:

"It is every man's right and natural claim to worship "as he thinks fit. One man's religion neither profits nor "injures another. It is contrary to the nature of religion "to use compulsion with any man to be religious; this can "only be derived from choice, and not coercion. The sac-"rifices of God must be the offerings of a willing mind."

TERTULLIAN'S APOLOGY FOR THE CHRISTIANS. A. D. 190.

"We look up to heaven with outstretched hands, be-"cause they are harmless; without a prompter, because "we pray from the heart." "We pray for the Emperor, "whatever Cæsar would wish for himself in his public "and private capacity. I can not solicit these things from "any other than him from whom I know I shall obtain "them; because he alone can do these things; and I am "he who may expect them of him; being his servant, who "worship him alone, and lose my life for his service." "Were we disposed to return evil for evil, it were easy "for us to avenge the injuries which we sustain; but God "forbid that his people should vindicate themselves by "human fire, or be reluctant to endure that by which their "sincerity is evinced. Were we disposed to act the part, I "will not say of secret assassins, but of open enemies, "should we want forces or numbers? Are we not dis-"persed through the world? It is true we are but of "yesterday, and yet we have filled all your places, cities, "islands, castles, boroughs, councils, camps, courts, palaces, "senate, forum. We leave you only your temples. To "what war should we not be ready, and well prepared, "even though unequal in numbers, we who die with so "much pleasure, were it not that our religion requires "us rather to suffer death, than inflict it. Were we to "make a general secession from your dominions, you

"would be astonished at your solitude." "We are dead "to all ideas of worldly honor and dignity: nothing is "more foreign to us than political concerns. The whole "world is our republic. We are a body united in one "bond of religion, discipline, and hope. We meet in our "assemblies for prayer. We are compelled to have re- "course to the divine oracles for caution and recollection "on all occasions. We nourish our faith by the word of "God, we erect our hope, we fix our confidence, we "strengthen our discipline, by repeatedly inculcating pre "cepts, exhortations, corrections, and by excommunication, "when it is needful. This last, as being in the sight of "God, is of great weight; and is a serious warning of the "future judgment, if any one behave in so scandalous a "manner as to be debarred from holy communion. Those "who preside among us, are elderly persons, not distin- "guished for opulence, but worthiness of character. Every "one pays something into the public chest once a month, "or when he pleases, and according to his ability and in- "clination; for there is no compulsion. These gifts are, as it "were, the deposits of piety. Hence we relieve and bury "the needy, support orphans and decrepit persons, those "who have suffered shipwreck, and those who, for the "word of God, are condemned to the mines, or imprison- "ment. This very charity of ours has caused us to be no- "ticed by some; see say they, how these Christians love "one another!"

In his book, *De Judicitia*, he seems almost prophetically to supply words for those of a later age to oppose the Roman usurpers. He treats its bishop very contemptuously; though he was never fond of that church.

CYPRIAN was chosen bishop of Carthage, A. D. 248, and suffered A. D. 258. He was a man of fortune, and was educated for the law. He surpassed as an elegant writer and fine orator. When he became a Christian he gave up all for Christ.

Cyprian's remarks on receiving the lapsed are beautiful. "At the day of judgment, it will be laid to our charge that we took no care of the wounded sheep, and that on account of one that was diseased, left many sound ones to perish: that while our Lord left the ninety and nine whole

sheep, and went after the one that had wandered and become weary, and when he had found it, brought it away himself on his shoulders, we not only do not seek after the fallen, but even reject them when they return to us. See 1 Cor. 9 : 22 ; 12 : 26 ; 10 : 33. The case stands differently with the Philosophers and Stoics, who say, all sins are alike, and that a sound man should not easily be brought to bend ; we are bound to keep aloof from what proceeds, not from God's grace, but from the pride of a severe philosophy. Our Lord says again. Be merciful, even as your Father is merciful—the whole need not a physician, but the sick ; but such a physician he can not be who says, 'I take care only of the sound who need no physician.' Behold ! yonder lies thy brother, wounded in the battle by his enemy. On the one hand Satan is trying to destroy him whom he has wounded, on the other Christ exhorts us not to leave him to perish, whom he has redeemed. Which cause do we espouse ; on whose side do we stand ? Do we help the devil finish his work of destruction ? Do we, like the Priest and the Levite, pass by our brother lying half dead ? Or do we as priests of God and Christ, snatch the wounded man from the grasp of the enemy ; that having done everything for his salvation, we may leave the final decision of his case to the judgment of God." See Neander i. 245–6.

Nor was this bare profession. When certain Christians of Numidia had been taken captive and the churches were unable to raise the ransom, Cyprian raised a contribution of over four thousand dollars and forwarded it for their relief. Yet the charges, that Cyprian ruled with imperious sway and ejected members who displeased him with great haughtiness, seems but too well to accord with his notions of visions and dreams, and of the dignity, and authority, and superiority of the outward and particular developments of the Church. He was but human. None is without fault save God and his Son. The error seems to have been fallen into by some, and Cyprian among the number,

that baptism was indispensable to the remission of sins; hence a controversy arose about *Baptism.* The question was whether returning penitents, or heretics ought to be rebaptized. Cyprian maintained the baptism of heretics to be null and void, but decided, "that those whose *weak state of health* did *not permit* them to be washed in water, were yet sufficiently baptized by being sprinkled, as the virtue of baptism ought not to be estimated, in a carnal manner, by the quantity of external apparatus." Milner i. 211.

During the persecution of Decius he lay concealed: but was finally seized September 13, 258. The soldiers were sent to his residence to take him. He knew that his end was near, and was prepared, for his whole ministry had been in the midst of persecution, danger and death. He repaired to the Proconsul, and was kept prisoner during the night at the house of the officer, surrounded by great numbers of Christians ready to die with him. When brought before the Proconsul in the morning, with a strong guard, and followed by the multitude, the Proconsul said plainly, Art thou Thacius Cyprian, the Christian?

Then answered Cyprian, I am.

Proconsul. The Emperors have commanded thee to sacrifice.

Cyprian. I do not sacrifice. I am a Christian.

Proconsul. Be well advised. The sacred Emperors command.

Cyprian. Do as thou art commanded.

(Proconsul. Advises with his council.)

Proconsul. Thou art an enemy of the gods, a seducer of the people.

The Proconsul then read his sentence:

It is decreed, that Thacius Cyprian be beheaded.

Cyprian replied, God be praised.

It is in a letter to Cyprian (still extant), written by Firmilian, bishop of Cesarea, that that bishop, speaking in the name of the Asiatic bishops, denounces Stephen, bishop

of Rome. He compares him to Judas; calls his presumptous action in excommunication of other bishops "audacious insolence." He says: "What grievous sin hast thou committed in separating thyself from so many flocks? Thou hast cut off thyself; be not deceived for he is truly a schismatic who has made himself an apostate from the communion of ecclesiastical unity. For while imagining that thou hast excommunicated all others, thou hast, in reality, excommunicated thyself alone." This is the true doctrine. The exclusionist excludes himself; as he judges he is judged. Only the charitable and kind are Christians. All else are as chaff to the wheat. Only the good man is a Christian. Others, though confessors, are but professors.

DIONYSIUS OF ALEXANDRIA, A. D. 247.

A man of unblemished Christian spirit and character. This was he whose letter was received by the Council at Antioch in 264. "He was a person," says Milner, "of great renown in the church." (i. 187.) Eusebius has preserved some fragments of his writings. In his letter to Germanus he gives the account of his preservation from a martyr's death.

"The Roman governor sent an officer to seek me, dur-
"ing the persecution of Decius, and I remained four days
"at home, expecting his coming; he made the most accu-
"rate search in the roads, the rivers, and the fields, where
"he suspected I might be hid. A confusion seems to
"have seized him, that he could not find my house; for he
"had no idea that a man in my circumstances should stay
"at home. At length, after four days, God ordered me to
"remove; and, having opened me a way contrary to all
"expectation, I and my servants and many of the brethren
"went together. The event showed that the whole was
"the work of Divine Providence. About sunset, I was
"seized, together with my whole company, by the soldiers,
"and was led to Taposiris. But my friend Timotheus, by
"the providence of God, was not present, nor was he
"seized. He came afterward to my house, and found it
"forsaken and guarded; and he then learned that we were

"taken captive. How wonderful was the dispensation! "but it shall be related precisely as it happened. A coun- "tryman met Timotheus as he was flying in confusion, and "asked the cause of his hurry; he told him the truth; the "peasant heard the story and went away to a nuptial feast, "at which it was the custom to watch all night. He in- "formed the guests of what he had heard. At once, they "all rose up, as by a signal, and ran quickly to us, and "shouted: our soldiers, struck with a panic, fled; and "the invaders found us laid down on unfurnished beds. I "first thought they must have been a company of robbers. "They ordered me to rise and go out quickly; at length I "understood their real designs; and I cried out, and en- "treated them earnestly to depart, and to let us alone. "But if they really meant any kindness to us, I requested "them to strike off my head, and so deliver me from my "persecutors. They compelled me to rise by downright "violence; and I then threw myself on the ground. They "seized my hands and feet, pulled me out by force; and "placed me on an ass, and conducted me from the place."

Dionysius wrote an account of the persecution; also several letters respecting Novatian; and a treatise on the Son of God, wherein, says Neander(i. 606), he also declares himself against the *Homoousion*. Of Firmillion, of blessed memory, and others, space will not permit me to speak at length, though a divine luster surrounds their names. In the great conflict of the transition period to which we are approaching, this glorious army of martyrs, with others yet unnamed, will all appear testifying for the Son of God, with Polycarp, Papias, Clement, Ignatius, Irenæus, Origen, Justin, Aquilla, Melito, Hegesippus, Pantænus, Gregory, Theophilus, Novatian, Apollonius, Heraclitus, Dionysius, Fabius, Cyprian, Tertullian, Tatian, Eusebius, Epiphanius, Many thousands of others, located as bishops, presbyters and deacons; or bearing the gospel as Christian evangelists to every part of the world we must pass.

Churches had already been planted from Babylon to Britain; and from Africa to China; the world was vocal with the songs of Christians. I shall in my next division give the pagan testimony to the spread of the gospel.

The glory of the first Christian Church has marked her origin and life to be from God. Miracles followed her ministrations. Converts multiplied under her labors. Jewish priests were buried in her baptism. Pagan priests bowed at her altars. Kings laid their crowns at her feet. But, above all, every Christian grace adorned her communion. Piety, purity, honesty, industry, truthfulness, faithfulness, virtue, and charity, meekness, patience, and Christian constancy, heart goodness, shining out in good works; full hope, great faith, constant prayer; with freedom from bigotry, superstition, and sectarianism made the church the light of the age, and the hope of the world. Her Savior was with her.

PAGAN TESTIMONY TO CHRIST AND HIS RELIGION.

THREE Roman centurions bore witness to Christ by expressing their faith in him. The first was he who besought Jesus to heal his servant. The second the one who at the cross exclaimed, "Truly this man was the Son of God." (See Matt. 8: 5; 15: 39.) The third, the noted convert of the tenth chapter of Acts. Pilate himself bore testimony to Jesus when he said, "I am innocent of the blood of this just person." In connection Eusebius says that according to a custom of reporting remarkable events, Pilate sent to Tiberius, the emperor, an account of Christ and how many believed on him as a god; which the emperor communicated to the Senate, and that they rejected him; but Tiberius retained his favorable sentiments, and did not molest the Christians, but threatened those who would. ii. 56. Jortin says that Pilate, moved by the wonderful circumstances attending the death of the Savior, might have thought him the son of some deity; but thinks Tiberius was not disposed to increase the number of gods, and regards this part of the story unfavorably, as resting upon the testimony of Tertullian who was deceived. Jortin i. 27. In connection with the three friendly centurions we have the unfriendly testimony of three patricians. The first of the three is the great Roman historian, *Tacitus*.

First CAIUS CORNELIUS TACITUS. His annals reach from A. D. 14 to A. D. 68. He was born A. D. 50, about twenty years after the death of our Savior. He says of Nero, who tried to divert suspicion from himself that he was guilty of firing the city of Rome.

"To suppress the common rumor, that he had himself set "fire to the city, Nero procured others to be accused, and in-"flicted exquisite punishments upon those people who were "held in abhorrence for their crimes, and were commonly "known by the name of Christians. They had their de-"nomination from Christus, who, in the reign of Tiberius, "was put to death as a criminal by the procurator Pontius "Pilate. This pernicious superstition, though checked "for awhile, broke out again, and spread not only over "Judæa, the source of this evil, but reached the city also, "whither flow from all quarters all things vile and shame-"ful, and where they find shelter and encouragement. At "first those only were apprehended who confessed them-"selves of that sect; afterward a vast multitude was dis-"covered by them, all of whom were condemned, not so "much for the crime of burning the city, as for their en-"mity to mankind. Their executions were so contrived as "to expose them to derision and contempt. Some were cov-"ered over with the skins of wild beasts, and torn to pieces "by dogs; some were crucified; and others having been "daubed over with combustible materials, were set up as "lights in the night time, and thus burnt to death. Nero "made some use of his own gardens as the theater upon "this occasion, and also exhibited the diversions of the cir-"cus, sometimes standing in the crowd as a spectator, in "the habit of a charioteer, at others driving a chariot him-"self, till at length these men, though really criminal and "deserving exemplary punishment, began to be commiser-"ated, as people who were destroyed, not out of regard "to the public welfare, but only to gratify the cruelty of "one man."

(This persecution, in which Paul suffered, is placed A. D. 64, though LeClerc places it A. D. 68.)

Again speaking of the dying Christians, Tacitus says "Even in their dying, they were made sport of; some cov ered with skins of beasts that they might be mangled to death by the dogs; others nailed to crosses; others con-

demned to the flames, and when the day went down, they were burned for illumination in the night. * * Commiseration was awakened, as if they suffered not from any consideration of the public welfare, but for the gratification of one man's cruelty." *Annals, xv.* 44.

The Second Caius Plinius Cæcilius, commonly called Pliny; a governor under the Emperor Trajan.

A. D. 107. C. Pliny to Trajan Emperor.

"Health. It is my usual custom, Sir, to refer all things "of which I harbor any doubts, to you. For who can bet- "ter direct my judgment in its hesitation, or instruct my "understanding in its ignorance? I never had the fortune "to be present at any examination of Christians, before I "came into this province. I am therefore at a loss, to de- "termine what is the usual object either of inquiry or of "punishment, and to what length either of them is to be "carried. It has also been with me a question very problem- "atical, whether any distinction should be made between "the young and the old, the tender and the robust; wheth- "er any room should be given for repentance, or the guilt "of Christianity once incurred is not to be expiated by "the most unequivocal retractation; whether the name it- "self, abstracted from any flagitiousness of conduct, or "the crimes connected with the name, be the object of "punishment. In the mean time this has been my meth- "od, with respect to those who were brought before me as "Christians. I asked them, whether they were Christians: "if they pleaded guilty, I interrogated them twice afresh "with menace of capital punishment. In case of obsti- "nate perseverance, I ordered them to be executed. For "of this I have no doubt, whatever was the nature of their "religion, that a sullen and obstinate inflexibility called "for the vengeance of the magistrate. Some were infected "with the same madness whom, on account of their privi- "lege of citizenship, I reserved to be sent to Rome, to be "referred to your tribunal. In the course of this business, "information pouring in, as is usual when they are encour- "aged, more cases occurred. An anonymous libel was ex- "hibited, with a catalogue of names of persons, who yet "declared, that they were not Christians then, or ever had "been; and they repeated after me an invocation of the "gods and of your image, which, for this purpose, I had or-

"dered to be brought with the images of the deities. They "performed sacred rites with wine and frankincense, and "execrated Christ, none of which things I am told a real "Christian can ever be compelled to do. On this account "I dismissed them. Others named by an informer, first "affirmed, and then denied the charge of Christianity; de- "claring that they had been Christians, but had ceased to "be so, some three years ago, others still longer, some "even twenty years ago. All of them worshiped your "image, and the statues of the gods, and also execrated "Christ. And this was the account which they gave of "the nature of the religion they once had professed, wheth- "er it deserves the name of crime or error,—namely—that "they were accustomed on a stated day to meet before "daylight, and repeat among themselves a hymn to Christ "as to a god, and to bind themselves by an oath, with an "obligation of not committing any wickedness; but, on the "contrary, of abstaining from thefts, robberies, and adul- "teries; also, of not violating their promise, or denying "a pledge; after which it was their custom to separate, "and to meet again at a promiscuous harmless meal, from "which last practice they however desisted, after the pub- "lication of my edict, in which, agreeably to your orders, "I forbad any societies of that sort. On which account I "judged it the more necessary, to inquire BY TORTURE, from "*two females*, who were said to be deaconesses, what is "the real truth. But *nothing* could I collect, except a de- "praved and excessive superstition. Deferring therefore "any farther investigation, I determined to consult you. "For the number of culprits is so great, as to call for se- "rious consultation. Many persons are informed against "of every age and of both sexes; and more still will be "in the same situation. The contagion of the superstition "hath spread not only through cities, but even villages "and the country. Not that I think it impossible to check "and to correct it. The success of my endeavors hitherto "forbids such desponding thoughts; for the temples, once "almost desolate, begin to be frequented, and the sacred "solemnities, which had long been intermitted, are now "attended afresh; and the sacrificial victims are now sold "everywhere, which once could scarcely find a purchaser. "Whence, I conclude, that many might be reclaimed, were "the hope of impunity, on repentance, absolutely con- "firmed."

Trajan to Pliny.

"You have done perfectly right, my dear Pliny, in the "inquiry which you have made concerning Christians. For "truly no one general rule can be laid down, which will "apply itself to all cases. These people must not be sought "after. If they are brought before you and convicted, let "them be capitally punished, yet with this restriction, that "if any one renounce Christianity, and evidence his sin- "cerity by supplicating our gods, however suspected he "may be for the past, he shall obtain pardon for the fu- "ture, on his repentance. But anonymous libels in no "case ought to be attended to; for the precedent would "be of the worst sort, and perfectly incongruous to the "maxims of my government."

Concerning the "two females," the deaconesses, tortured by the "*humane Pliny*," who would not like to know more? Pliny was born in 61 or 62, about thirty years after the crucifixion.

The third was Caius Suetonius Tranquillus, born about the year 70; or forty years after the crucifixion, and two years before the fall of Jerusalem.

Suetonius in his "Lives of the Twelve Cæsars" says, "Claudius expelled from Rome the Jews, who were continually raising tumults, at the instigation of Christus." (*Christ.*) In his life of Nero he says, "The Christians, a sort of men of a new and mischievous superstition, were severely punished." p. 16.

Edward Gibbon, who devoted his life to the study of the history of past ages, says:

"A candid but rational inquiry into the progress and "establishment of Christianity may be considered as a "very essential part of the history of the Roman empire. "While that great body was invaded by open violence, or "undermined by slow decay; a pure, and humble religion "gently insinuated itself into the minds of men, grew up "in silence and obscurity, derived new vigor from opposi- "tion, and finally erected the triumphal banner of the "cross on the ruins of the capital. * * * Our curiosity is "naturally prompted to inquire by what means the Chris- "tian faith obtained so formidable a victory over the es "tablished religions of the earth."

This inquiry he thus answers: The success of the Christians sprung,

I. From the inflexible, and, if we may use the expression, the intolerant zeal of the Christians."

II. "The doctrine of a future life improved by every additional circumstance which could give weight and efficacy to that important truth."

III. "The miraculous powers ascribed to the primitive Church." (Lost now by a departure from the truth.)

IV. "The pure and austere morals of the Christians."

V. The union and discipline of the Christian republic which gradually formed an independent and increasing state in the heart of the Roman empire". *Decline and Fall*, vol. i. chap. xv. p. 505.

According to the ancients, Jesus Christ suffered under the consulship of the two Gemini, in the year 29 of our present era. The Church was founded only forty days after the death of Christ. * * * The first fifteen bishops were all circumcised Jews. The Christians at Rome at the time of the accidental persecution of Nero, are represented by Tacitus as already amounting to a very great multitude. Within fourscore years after the death of Christ, the humane Pliny laments the magnitude of the evil which he vainly attempts to eradicate. * * * In his very curious epistle to the Emperor Trajan, he affirms that the temples were almost deserted—that the sacred victims (sacrifices) scarcely found any purchasers. *Decline and Fall*, pp. 505, 514, 576, 579.

While endeavoring to explain away the Pagan persecution, Gibbon eloquently remarks concerning the blessed character of the Christians:

"If we seriously consider the purity of the Christian "religion, the sanctity of its moral precepts, and the inno- "cent as well as the austere lives of the greater number "of those, who, during the first ages, embraced the faith "of the gospel, we should naturally suppose, that so be- "nevolent a doctrine would have been received with due "reverence, even by the unbelieving world; that the "learned and the polite, however they might deride the

"miracles, would have esteemed the virtues of the new "sect; and that the magistrates, instead of persecuting, "would have protected an order of men, who yielded the "most passive obedience to the laws, though they de- "clined the active cares of war and government." If, on "the other hand, we recollect the universal toleration "of polytheism, as it is invariably maintained by the faith "of the people, the incredulity of philosophers, and the "policy of the Roman senate and emperors, we are at a "loss to discover what new offense the Christians had "committed, what new provocation could exasperate this "mild indifference of antiquity, and what new motive "could urge the Roman princes, who beheld without "concern a thousand forms of religion subsisting in "peace under their gentle sway, to inflict a severe punish- "ment on any part of their subjects, who had chosen for "themselves a singular but inoffensive mode of faith and "worship." *Dec. and Fall.* Vol. ii. 9.

JOSEPHUS' TESTIMONY.

Justice to the great and true Hebrew historian, Flavius Josephus, will not allow me to omit his testimony. He says:

"Now there lived about this time, a certain Jesus, a "wise man, if indeed it be lawful to call him a man. For "he performed many wonderful works; he was an instruct- "or of those persons who receive the truth with willing- "ness. He induced many to become his followers, as well "among the Jews as also among the Gentiles. This was "the Christ. And when upon the accusation of our prin- "cipal men, Pilate condemned him to the cross, these did not "cease to love him. For he appeared to them again alive "on the third day; the divine prophets having foretold "these and a myriad of other wonderful things concerning "him And even at the present time, the tribe of Chris- "tians, so denominated from him, still subsist." *Lib.* 28, *An. Jew* iii. 3.

Some reject this testimony partly out of hatred to the Jews, and partly because they can not see how a Jew could speak respectfully of Jesus, without being a full and open disciple. But there were many such, even recorded in the New Testament, who respected the Savior without altogether abandoning the Jewish Church. Thus Nicodemus

brought the spices to embalm the body, and furnished the linen cloth; while Joseph of Arimathea furnished the sepulcher. It is fitting that Josephus should write the epitaph. They were all Jews, and the part of one is as rational as that of the others. Josephus may have been inclined to the Ebionites; of which it is supposed the family of our Savior were reckoned in after years. We add the opinion of the learned Isaac Milner, D. D.

"I have examined, as carefully as I can, the doubts "which have been started on the authenticity of this pas- "sage. To me they seem mere surmises. One of them, "the supposed inconsistency of the historian, in testifying "so much of Christ, and yet remaining an unconverted "Jew, affords an argument in its favor. Inconsistencies "ought to be expected from inconsistent persons. Such "are many in the Christian world at this day, who in like "circumstances would have acted a similar part. Such "was Josephus. He knew and had studied something of "all sorts of opinions in religion; and his writings show "him to have been firm in nothing but a regard to his "worldly interest. To me he seems to say just so much "and no more of Christ, as might be expected from a "learned skeptic, of remarkable good sense, and supreme "love of worldly things." i. 69.

TESTIMONY OF PAGAN WRITERS. CELSUS.

Pagan writers in combating the Christians by quoting the New Testament writings, give us additional proof of their genuineness. Celsus an Epicurean philosopher of the second century, wrote a book against the Christians which is lost, except fragments in the reply of Origen. Celsus says: "These objections are derived from your own "writings." "His, Christ's, pretensions to being born of a "virgin were false; he was born in Judea of an indigent female, who was the wife of a carpenter, and had been convicted of adultery and discarded by her husband, and who gave birth to Jesus as she was wandering about. Poverty compelled him to seek employment in Egypt, where he became skilled in Egyptian necromacy (*δυνάμεις*); and being inflated with his magical attainments, on his return to his native land, he called himself God." He calls Christ "the carpenter," and says, "Those display a great deal

of presumption who trace the lineage of Christ from the first progenitor of the human family, and from the Jewish kings." Luke iii. 38. And reproaches the Christians for "pretending that the Son of God is the λογος or word."

He speaks of the "Magians and the star," and says that the historians of Christ contradict each other in regard to the resurrection. He asked: "Why did Christ perform no miracle when challenged to do so by the Jews in the temple?" "If he really intended to manifest his divine power, he ought to have shown himself to those who condemned him, and generally to all." "How is it that a man, who was incensed with the Jews, should destroy them all at a stroke and send up their city in flames! so utterly nothing were they before him;—but the Great God, angry and threatening, sends his own son, as they say, and he must suffer all this."

ARGUMENTS OF CELSUS.

"The Jews are a nation by themselves, and they observe "the sacred institutions of their country whatever they "may be, and in so doing, act like other men. It is right "for every people to reverence their ancient laws; but to "desert them is a crime." "They who invite us to be- "come initiated into their religious mysteries, begin by "proclaiming 'Let him approach free from all stains, who "is conscious of no wickedness, who has lived a good and "upright life." "Whoever is a sinner, whoever is foolish, "unlettered, in a word, whoever is wretched, him will the "kingdom of God receive." "But how? was not Christ "sent in behalf of those who are sinless?" "It is manifest "to every one, that it lies within no man's power to pro- "duce an entire change in a person to whom sin has be- "come a second nature, even by punishment, to say noth- "ing of mercy; for to effect a complete change of nature "is the most difficult of things; but the sinless are the safer "companions in life." Again, "Celsus invites the Chris- "tians to join in the festivals. 'God is the common God "of all, he is good, stands in need of nothing, is a stran- "ger to all jealousy. What then should hinder men, how- "ever much they may be devoted to him, from participat- "ing in the sports of the people?'" Celsus called on "Christians to take up arms for the protection of the em- "peror's rights, and Origen replied: "We are rendering

"the emperors a divine assistance, when we put on a "divine armor, wherein to follow the command of the apos- "tle.'" 1 Tim. 2: 1. Neander i. 166; ii. 265–72.

Thus the pagans in these allusions to the "*star*," the "*virgin*," the "*royal* lineage," the "logos," the "resurrection," etc., confirm Matt. 2, Luke 3, John 1: 1, Mark's Gospel, and other parts of the New Testament, proving that these facts were recorded in the gospels at the beginning.

LUCIAN, THE CELEBRATED GREEK CRITIC, was born in Samosata, A. D. 90, only sixty years after the crucifixion. He was one of the most accomplished writers of his age, a perfect master of criticism. He calls Christ a "crucified sophist."

LUCIAN'S ARGUMENT.

Gibbon says: "From Lucian, a philosopher who had studied mankind, we learn that under the reign of Commodus, his native country of Pontus was filled with Epicureans and Christians." He was an Epicurean skeptic; as a writer, elegant, ingenious, loose and immodest; without principle; and who despised "the gods," and all religion. "They still worship," says he of the Christians, "that great man who was crucified in Palestine, because it was he by whom the initiation into these new mysteries was introduced into human life. These poor creatures have persuaded themselves that they are all immortal, and shall live for ever. For this reason they despise death itself, and many even court it. But again, their first lawgiver has persuaded them to believe that as soon as they have broken loose from the prevailing customs and denied the gods of Greece, reverencing instead of these their crucified teacher, and living after his laws, they stand to each other in the relation of brethren. Thus they are led to despise everything alike, to consider everything else as profane, adopting these notions without any sufficient grounds of evidence." "If a magician, an impostor, who is apt at his trade, comes among them, having to deal with an ignorant class of people, he can shortly make himself rich." Peregrinus explained and illustrated some of their books; and he is of opinion that the writings here alluded to

may have been the books of the Old Testament and the Hebrew Gospel of Matthew; because this passage of Lucian refers to Nazarene Christians, who were resident in Palestine, and who are known to have received these books. *Storr and Flatt, p.* 20.

We accept so much of the character as belongs to us, not quarreling with the Epicurean's hate, but rather thanking him for his testimony.

JULIAN the Apostate, a Roman emperor, says: "Jesus, having persuaded a few among you Galileans, and those of the worst of men, has now been celebrated about three hundred years, having done nothing in his lifetime worthy of fame, unless any one thinks it a very great work to heal lame and blind people and exorcise demoniacs in the villages of Bethsaida and Bethlehem. *Schaff's Ch. His. pp.* 39, 75.

PORPHYRY, a learned Phenician of Tyre, born about A. D. 233, assails alike both the books of the Jews and the Christians. "Porphyry accuses the evangelists for their account of Jesus' walking on the sea, an incident recorded in Matt. 14: 25, etc., Mark 6; 48, etc., and John 6: 19. It is also stated that Porphyry assails the account of Matthew's vocation, which is found only in the gospel of this evangelist; that he objects to Mark 1: 2; and takes occasion from John 7: 8, 10, to accuse Jesus of instability of character." *Storr and Flatt, p.* 20.

In speaking of Matthew's being a publican, of Jesus' walking on the water, of John 7: 8–10, accusing Jesus of instability, and citing the dispute between Paul and Peter; he is a valuable witness that the Christian Scriptures were well known at an early day.

ORACLES.—GOD, APOLLO. A man inquired what god he should propitiate to bring back his wife from Christianity. Apollo answered, "he might sooner write on the flowing stream, or fly on the empty air, than to change the mind of his wife after she had once become impure and godless. Leave her, then, to lament her deceased God." He said, the judges condemned Jesus to death as a revolter against

Judaism: "for the Jews acknowledged God, at least more than the Christians."

Some supposed that Christ might be worshiped as a god along with the other gods, and they consulted the oracle on this point. The priests, who composed the response, were cautious not to say any thing disrespectful of Christ. The answer was, "He who is wise, knows that the soul rises immortal from the body; but the soul of that man is pre-eminent in piety." When they inquired further, why Christ had suffered death, it was responded, "To be subjected to the weaker sufferings is always the lot of the body, but the soul of the pious rises to the fields of heaven."

Mohammed. The testimony of Mohammed that Jesus was a true prophet, and did truly rise from the dead, is not to be disregarded. He bore witness, even in his Koran, to Jesus as a prophet of God, and puts to shame the efforts of modern skeptics. His words are:

"Verily, Christ Jesus, the son of Mary, is the Apostle of God, and his word, which he conveyed unto Mary and a spirit, proceeding from him; honorable in this world and in the world to come; and one of those who approach near to the presence of God." *Gibbon, vol. V., p.* 102.

The Talmud, the book of Jewish doctrine, in the second part, called the Gemara, says, "Jesus was the illegitimate son of Mary and Joseph Pandira (a hair-dresser and a man variously called Pandira, Stada, and Papas, a soldier). He learned the magical arts in Egypt, practiced them in Palestine; and for this reason, as well as for seducing and instigating the Israelites, he was crucified on the day preceding the passover." *Schaff's Person of Christ, p.* 267.

The invidious character of these allusions forbids the supposition of any friendly feeling; while they all go to confirm the antiquity of the text as we have it.

Add to this, that the Nestorians, the Jacobites, and other eastern Christians, distinct from the Greeks and Latins, preserved copies of the New Testament, which in no respect materially differs from ours; and, though modern

historians have seen no copy of the gospel older than that of Mark transcribed in the fourth century; yet he who would dispute such overwhelming evidence as is given, is hardly capable of faith, or competent to reason.

Pagan historians, philosophers, statesmen, priests, and poets unite in the testimony to the coming Savior. The Septuagint version of the Scriptures widely known among the nations had raised a general expectation of a deliverer, illustrated by the wise men coming from the East, among the first to receive the Savior.

"*Suetonius, in the life of Vespasian*, said an ancient, "constant tradition has obtained throughout all the East, "that in the fates it was decreed, that about that time, "'some who should come from Judea would obtain the "dominion of the world.'

"*Cornelius Tacitus* speaks to the same effect, when 'speaking of the prodigies which preceded the destruc-"tion of Jerusalem. He says, that 'many understood "them as forerunners of that extraordinary person, whom "the ANCIENT BOOKS of the priest did foretell should come "about that time from Judea and obtain the dominion.'

"*From the Jewish prophets the Pagan sibyls* gave out "the oracles, so that the expectation was universal. The "same year that Pompey took Jerusalem one of the sibyl "oracles made a great noise, 'that Nature was about to "bring forth a king to the Romans.' Suetonius says, this so "terrified the Roman Senate that they made a decree that "none born that year should be educated. And in his "life of Augustus he says, that those whose wives were "pregnant that year did each conceive great hopes, ap-"plying the prophecy to themselves.

"*Appian, Sallust, Plutarch, and Cicero*, all say that "this prophecy of the sibyls stirred up Cornelius Lentu-"lus to think that he was the man who should be king of "the Romans. Some applied it to Cæsar. Cicero laughed "at the application, and affirmed that this prophecy should "not be applied to any one born in Rome.

"*Even Virgil* the poet, who wrote his fourth Eclogue "about the time of Herod the Great, compliments the 'Consul Pollis with this prophecy, supposing it might re-'fer to his son Salonimes, then born. Virgil substan-

"tially quotes and versifies the prophecies of Isaiah, and "applies them to this child Salonimes:

"The last age decreed by Fate is come;
"And a new frame of all things does begin.
"A holy progeny from Heaven descends.
"Auspicious be his birth! which puts an end
"To the iron age! and from whence shall rise
"A golden state far glorious through the earth!

"The poet alludes to Isaiah 65: 17. 'The wolf and the "lamb shall feed together, and the LION shall eat straw like "the ox. They shall not hurt nor destroy in all my holy "mountain:'

"Nor shall the flocks fierce lions fear,
"Nor serpent shall be there, nor herb of poisonous juice.

"Next Daniel 9: 27, is referred to:

"By thee what footsteps of our sins remain,
"Are blotted out, and the whole world set free
"From her perpetual bondage and her fear."

"The very words of Haggai are referred to:

"Enter on thy honors! Now's the time,
"Offspring of God! O thou great gift of Jove!
"Behold this world! Heaven, Earth and Seas do shake!
"Behold how all rejoice to greet that glorious day!

"Virgil, as if he were skilled in the Jewish Scriptures, "goes on to state that these glorious times should not im- "mediately succeed the birth of that wonderful child:

"Yet some remains shall still be left
"Of ancient fraud; and wars shall still go on.

"Now the question is not, whether Virgil applied this "partly to Augustus, Pollis, or Salonimes then born; but "whether he did not apply it to the general expectation "everywhere prevalent, that a wonderful person was to "be born, and a new age to commence."

SUMMING UP.

Cornelius, Tacitus, Pliny, Trajan, Hadrian, Antoninus Pius, Celsus, Porphyry, Julian, Virgil, Gibbon, Philo and other Pagan authors, as well as the Jew and Mohammed, testify in some form to the existence of Jesus Christ, his extraordinary character and wonderful works.

"The call and mission of the Galilean fishermen as apostles—

"The genuineness of the writings collected in the New Testament—

"The rapid and marvelous progress of the cause—and,

"The excellent character of the Christians, illustrative of the tendencies of the religion—

"Are clearly and amply tested in the very light in which they are set before us in the Christian books.

"The following facts contain almost all the New Testament history; and I need not again repeat that they are unequivocally quoted, or alluded to, as a part of the Christian religion by the unbelieving witnesses above named, who wrote—

"1. That the Jews' religion preceded the Christian, is of the highest antiquity, and distinguished by peculiarities the most extraordinary, from every other ancient or modern religion.

"2. That John the Baptist appeared in Judea; in the reign of Herod the Great, a reformer and a preacher of singular pretensions—of great sanctity of life, and was well received by the people; but was cruelly and unjustly murdered in prison by Herod the Tetrarch. *Josephus.*

"3. That Jesus, who was called the Messiah, was born in Judea, in the reign of Augustus Cæsar, of a very humble and obscure woman, and amidst a variety of extraordinary circumstances. *Talmud Gemara.*

"4. That he was, while an infant, on account of persecution, carried into Egypt; but was brought back again into the country of his nativity.

"5. That there were certain prophetic writings of high antiquity, from which it had been inferred that a very extraordinary personage was to arise in Judea, or in the East, and from thence to carry his conquests over the whole earth. *Virgil.*

"6. That this person was generally expected all over the East about the time in which the gospel began to be preached.

"7. That Jesus, who is called Christ, taught a new and strange doctrine.

"8. That by some means he performed certain wonderful and supernatural actions in confirmation of his new doctrine.

"9. That he collected disciples in Judea, who though of humble birth and very low circumstances, became famous through various parts of the Roman Empire, in consequence of the progress of the Christian doctrine.

"10. That Jesus Christ was the founder of a new religion, now called the Christian religion.

"11. That while Pontius Pilate was governor of Judea, and Tiberius emperor at Rome, he was publicly executed as a criminal. *Gibbon.*

"12. That this new religion was then checked for a while.

"13. That by some strange occurrence, not mentioned, it broke out again and progressed with the most astonishing rapidity.

"14. That in the days of Tacitus there was in the city of Rome an immense number of Christians.

"15. That some Christians were during the reign of Nero, or about thirty years after the death of Christ, persecuted to death by that emperor.

"16. That constancy (called obstinacy by some Pagan governments) in maintaining the heavenly and exclusively divine origin of their religion, is the only crime proved against the Christians, as appears from all the records of their enemies, on account of which they suffered death.

"17. That in the year 70, or before those who had seen Jesus Christ had all died, Jerusalem and the Temple were destroyed by the Romans (all the Jewish sacrifices had ceased), and all the tremendous calamities foretold of that time by Moses and Christ were fully visited upon the disobedient and gainsaying people. *Josephus.*

"18. That the Christians made a confession of their faith, and were baptized, and met at stated times to worship the Lord.

"19. That in their stated meetings they bound themselves, by the solemnities of their religion, to abstain from moral evil, and to practice all moral good. *Pliny.*

"20. That the communities which they established were well organized, and were under the superintendence of bishops and deacons. *Gibbon.*

"21. That Jews, Gentiles, Barbarians, of all castes, and persons of every rank and condition in life, at the risk and sacrifice of the friendship of the world, of property, and of life, embraced this religion and conformed to all its moral and religious requisitions. *Tacitus.*

"These specifications, independent of all that is quoted by Celsus, Porphyry, and Julian, from Old or New Testament, in their proper import and connections, do fully contain all the peculiar elements of the Christian religion as displayed and enforced on the pages of the New Institution. These constitute the skeleton of the New Testament.

THE AGE OF TRIUMPH.

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HORRIBLE STATE OF THE PAGAN WORLD.

Haweis says: "Dismal and dark was the state of mankind. With the heathen sunk in the grossest idolatry, the foulest crimes were sanctified by the examples of the gods. The Jews were zealous for Moses, and proud of Abraham, but dead to spiritual religion. The whole earth was immerged in the universal deluge of prevailing corruption."

Waddington says: "We shall never do justice to the history of our religion, unless we continually bear in mind the low condition of society and morals existing among the people to whom it was first delivered." (p. 55.)

The slaughter of the infants of Bethlehem reflects the general aspect of society. Herod also butchered part of his own family, yet is applauded in history. The beheading of John in prison, that the gory head might be presented to the young princess for her mother, the granddaughter of the same Herod, shows the savage nature of the best classes of society. Paul says: "They changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and to four-footed beasts, and creeping things. Their throat is an open sepulcher, with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing

and bitterness: their feet are swift to shed blood: destruction and misery are in their ways."

At Antioch, Corinth, Athens, Sparta and Rome, children were subject to the most cruel caprice of the father's will; to be disowned at birth, exposed in infancy, bound out as slaves in youth, or sold even in maturity.

The brutality of the Romans to their offspring, says Henry Home, was glaring. "Children were held, like "cattle, to be their father's property; and so tenacious was "this power of the father, that if a son or daughter sold to "be a slave was set free, the son or the daughter fell again "under the father's power, to be sold a second or even a "third time. A son being a slave could have no property "of his own. In Athens a man had power of life and "death over his children. So late as the days of Diocle-"sian, a son's marriage did not dissolve the power of the "Roman father over his son. The effect of such unnatural "powers was to destroy natural affection between parents "and their children. When the children, who had been "thus cruelly used by their parents, were at length set "free from their power, IT WAS NO UNCOMMON THING FOR THEM "TO REPAY THE CRUELTY OF THEIR PARENTS BY CONTEMPT AND "HATRED. Hence the parent, if he were allowed to live, "would frequently be left to groan under the infirmities "of age without sympathy, and allowed to die of want, "while his children were rolling in abundance. The de-"scription of them by the Apostle was no more than truth: "they were disobedient to parents, without understanding, "without natural affection, implacable, unmerciful, hate-"ful, and hating one another."

The care in Sparta was to train their children to love their country; and for the glory in defending it, they were trained to endure hunger, thirst, cold, heat, hardships, labor. Mothers were trained to see their children suffer and expire under the whip without concern: and the father to say when informed of the death of his boy, "Let us at present think how to conquer the enemy; to-morrow I will mourn for my son." Their gods were as multiform as sensual desires. They worshiped the god of wine in drunken carnival. They honored the gods of love in voluptuous debauchery. Their devotion was degrading, their

religion a compound of cruel sacrifices, whimsical notions, impious opinions, impure ordinances and barbarous rites. Their worship honored brutal love, and scandalized human modesty. The dearest victims shrieked on bleeding altars. Lovely children were cast into fiery furnace gods. Human blood was the great oblation.

> Who has not heard where Egypt's realms are named—
> What monster gods her frantic sons have framed?
> Here, Ibis, gorged with well-grown serpents, there
> The Crocodile commands religious fear;
> Where Memnon's statue, magic strings inspire
> With vocal sounds that emulate the lyre;
> A monkey-god—prodigious to behold—
> Strikes the beholder's eye, with burnished gold;
> To godship here, blue Triton's scaly herd;
> The river Progeny is there preferred;
> Through towns, Diana's power neglected lies,
> Where to her gods aspiring temples rise,
> And leeks and onions should you eat, no time
> Would expiate the sacrilegious crime;
> Religious nations' sure and blest abodes,
> Where every orchard is o'errun with gods.

Said Lucian: "In a magnificent temple, every part of which glitters with gold and silver, you look attentively for a god, and are cheated with a stork, an ape or a cat." *Rol. i.* 44.

The gods of the Phenicians were multitudinous and impotent, yet the sacrifice of children cast into the fiery Moloch was their inhuman worship. The Carthaginians, of the same race, sacrificed their children. *Rol. i.* 235. At one time, to please their bloodthirsty god, two hundred children of the best families, and upward of three hundred other persons were offered in horrid sacrifice.

All around the Hebrews, on every side, East, West, North and South, arose the most costly temples, where sensual and voluptuous pleasure was mingled with religious rites in costly magnificence. In the Taganath temple courtesans were supported for over one million two hundred thousand annual worshipers. For miles around the ground was covered with human bones, where dogs and vultures fed, presenting altogether the most revolting and heart-harrowing scene of the cruel abominations of idolatry. Multitudes wallowed in the indulgence of princely luxury;

drunkenness, and debauchery, mingled with the religion of idolatry. Temples enriched by the princely munificence of powerful empires arrayed in costly splendor under the garb of worship, led the youth from virtue's path, and turned the aged out of the way.

The sacrifice of two thousand virgins annually polluted the temple of Venus. The disciples of Bacchus degraded the human race in every city by their beastliness. Babylon, Phenicia, Carthage, Rome, all united with the cruel and polluted Canaanites in the abomination of human sacrifice, and the most degrading development of humanity was found in religious devotion. The gods were examples of lust. The sacrifices the offerings of sin. The prayers were for selfish ambition. Their oracles promoters of crime. The poor man's cause was always lost. A patron god was found for every sin. There were thirty thousand gods in Greece, but only one altar to the great Unknown. Rome, more religious, adopted all the gods, river and sea gods, field and flood gods, sober and drunken gods, great and little gods, gods all around, gods everywhere. Robinson says the various modes of worship were all considered by the people equally true, by the philosophers equally false, and by the magistrates equally useful. The religion was the engine of aggression used by the great, and supported by the ruling classes, in all the costly magnificence which gold could command or voluptuousness require. They had eloquence in the orators, cunning in the oracles, ingenuity in the philosophers, cruelty in the magistrates, and credulity in the people.

In Rome slaves were frequently slain when known to be innocent; and most noble prisoners were treated with the greatest cruelty. Tacitus says: "A Roman lady being found murdered, all the slaves to the number of four hundred were immediately put to death, according to the ancient custom." *An. xiv.* 43. It is recorded of Vedius Pollio, that it was his custom to punish his slaves for trifling faults by throwing them into his fish ponds, to feed

his lampreys. Often the porters at the palace gates were chained slaves. Aged and infirm slaves were often banished to an island in the Tiber to perish. Wars were waged with the avowed purpose of robbery and gain. Countries were depopulated, the citizens slaughtered and sold into slavery without remorse. Titus, the humane, "the darling of mankind," in the destruction of Jerusalem, sent Nero as a present six thousand young men for slaves. Thirty thousand were sold into slavery into Egypt. Eleven thousand from a spirit of vengeance he caused to perish by starvation. Two thousand five hundred he murdered in honor of his mother's birthday, and a larger number for his father's. Thirty thousand were sent to various Roman provinces to die by the sword or wild beasts in the theaters to amuse the populace; "butchered to make a Roman holiday." Whole armies were butchered, blinded or mutilated after surrendering. Mothers publicly murdered their children. Young men of the best society publicly boasted of their debaucheries; and in all the pagan world there was not one house of mercy; not one refuge for human want, one asylum for poverty, age, infirmity, sickness, or decrepitude. The laws were for oppression. The temples were brothels. Religion was a cheat, and life a burden. The people were familliar with gladitorial shows, crucifixions, breaking the legs of criminals, branding in the face, burning out the eyes, debauchery in the temple, yet the professed miracles, and divine illuminations appealed to heaven for authority.

We may imagine the thoughtful pagan looking back before forsaking the religion of his fathers. But everywhere he finds a want of love for humanity as such. In no place does he find a house of mercy. If he looks for justice he will find Aristides the just man ostracized. If he looks for the worship of one God, Socrates dying charged with that faith, with his dying breath orders a sacrifice to Esculapius. If he looks for the virtuous Pericles, he finds him living with a harlot. If he looks for

patriotism, he will find the Spartans, as directed by law, slaughtering their best looking slaves (the aborigines of the country), as a holiday exercise, lest by sparing them they might excite an insurrection. If he looks for parental affection, he may find unfortunate or female infants cast outside the walls of the city to die, see their bones scattered around, and perhaps one not dead, with its little hand vainly pushing off the head of the bloody dog that is devouring it. He looks for public schools, and finds forty thousand people assembled to see the gladiators compelled to butcher each other; or naked men and women led into the arena to be devoured by wild beasts for the amusement of patrician crowds of beauty and fashion; and there he sees the very *Christians* to whose preaching and prayers he has listened and of whom he has learned the great salvation, sealing their dying testimony with the blood of martyrdom. With sickening heart he turns his eyes toward Him who died for us all, as his only hope.

MANNERS AND CUSTOMS, ETC.

The emperors wore a diadem set with precious stones; and a purple tunic; with silken robes embroidered with gold; and sat upon a throne of gold; or rode in chariots adorned with gold and precious stones; drawn by white horses or mules; and attended by guards in gay apparel covered with gold. The officers of state wore garments of silk, adorned with gold; and the servants sometimes numbering thousands were magnificently dressed. In the palaces the roofs and ceilings were covered with gold; the doors were of ivory, the floors marble, and all was ornamented with gold and precious stones. There were chairs of ivory; and pots and dishes of silver and gold; golden vases and tables adorned with gold.

Attending feasts were musicians, singers and players on the flute and the lyre; the footmen were magnificently dressed. The meats were fowls, pheasants, beef, fish, etc. The person was adorned with ear-rings and finger-rings,

and golden bracelets. They carried pocket-books with pages to write, and rub off the writing. In their games there was no deference to modesty. The Athletæ were naked, and upon the stage women often appeared quite naked, sometimes swimming in large baths in sight of the assembly; at other times dressed in gaudy robes, singing obscene songs. Rope dancers would undress and dress upon the rope: and every variety was introduced that could excite the sense or charm the imagination.

At marriages there were immodest dances, songs in honor of Venus, and obscene representations. At funerals the bodies of the rich were wrapped in silken robes; carried to the grave on gilded beds; with hired mourning women. The mourning clothes were black, a foolish practice still continued. (The Persians and Scythians often married their own mothers. The Scythians built no houses but lived in carts.) Transparent stones were used in the windows.

A. D. 251. HERESIES. HERETICS. "FALLING AWAY." ROME.

Jesus said: "I have chosen you twelve, and one of you is a devil." So also there were false teachers in the days of the apostles, as we read; some denied the resurrection; some denied that Christ had come in the flesh; some called themselves after human leaders; some denied that Christ is the Son of God; some held the doctrine of the Nicolatines: and soon we find such names as Ebionites, Nazarenes, and Gnostics given. These do not necessarily signify false churches or even false teachers; but teachers, or people, or forms of faith unpopular with other teachers: the real doctrine of such teachers being superseded by other doctrines perhaps farther from the truth; whose advocates magnified the extreme sentiments of the former. The truth is there was scarcely an erroneous opinion held by the erring disciples of the first period of the church's history, but will find duplicate errors in the creeds, or wor-

shipers of modern "orthodox" sects. The first plain innovation was by the church at Rome. The pastors of this church early imbibed the opinion that as Rome was the great city, the seat of empire, that therefore their authority was of more weight than others; and other churches loved to appeal to the authority of the bishop of a great metropolis as is natural, and illustrated in all ages.

Rome's first error in faith was rejecting for a long time both Hebrews and Revelation. Though she admitted her error finally by adopting them, it gave rise to a scandal, widespread as the church, and furnished objections for the skeptic as lasting as unbelief.

Rome's first error of innovation was concerning Easter. The first Christians celebrated the anniversary of the Supper at night on the fourteenth day of the first spring moon, for which time both Eusebius and the Roman historians record good authority. But Rome changed it to Sunday, for which no such authority can be cited, but only certain synods, bishops, and churches. Euseb. v. 98. Eusebius says:

"The Asiatic churches celebrated Easter upon the four-
"teenth day of the moon's age, whatever day of the week
"it happened to be, as the Jews did at the passover, and
"pleaded the authority of their tradition; the practice of
"St. John, St. Philip and his daughters, Polycarp, Thraseas,
"bishop of Eumania, Sagaris, bishop of Laodicea, and
"martyr, Papirus, Mileto, and seven bishops that had been
"all of his own family; moreover he urged the authority
"of a large council of bishops which he had called and
"presided in, and lastly his own, with regard to the num-
"ber of years he had lived and the general conversation
"he had cultivated with his brethren. On the contrary,
"all other churches, down from the times of the apostles,
"had celebrated the feast upon no other day of the week
"but the Lord's day," etc. "Such a zealot was Victor,
"bishop of Rome, * * * as to excommunicate all the
"Asiatic churches, and all others that adhered to them.
"For which rigor, several of his brethren of the episcopal
"college rebuked him, particularly Irenæus, in an epistle
"which he wrote him in the name of the council he pre-

"sided over, * * * and alleges to him the example of his "own predecessors, Syxtus, Telephorus, Hyginus, Pius and "Anicetus, between whom and Polycarp this diversity of "practice had not created the least misunderstanding." "Euseb. v. 98.

All Eusebius says concerning the synod's favoring Rome only confirms the opinion, that the change was an innovation as the Romans are forced to confess.

REEVES, the "Catholic," an approved historian in that corporation, I will present as the principal witness. Be not surprised at his contradicting himself. Writers of that "Church" are not worthy of credit, and only to be believed when as in the present instance truth is forced from them contrary to their own will. At first Easter meant the *Pascha* or the "Supper." See Acts 12: 4.

REEVES. "St. John had hitherto preached the gospel "without molestation in Asia Minor, where he founded "several particular churches, which he continued to gov- "ern by his apostolic authority. He resided chiefly at "Ephesus." (p. 28.) "St. John the Evangelist seems to "have celebrated Easter according to the ancient custom "of the Jews, in keeping their Passover on the fourteenth "day of the vernal equinoctial moon, on whatever day of "the week it might chance to fall. The Asiatic churches "still adhered to that practice, while the southern and "western churches, guided by the authority of St. Peter "and St. Paul, kept Easter day on the Sunday following. "Upon this point, then, there was a manifest difference "between the east and the west. But it was a point of "ceremony only, a point of mere discipline, not of belief. "For all believed the mystery of Christ's resurrection; "their only disagreement was about the day on which the "memory of it was to be celebrated. Pius I., who suc- "ceeded Hyginus, wished to establish a uniformity of time "in the observance of that great festival through the whole "church, and published an order to that effect. This drew "St. Polcarp, Bishop of Smyrna, to Rome, about the year "158. But Pius was then dead, and Anicetus had suc- "ceeded him. Anicetus, following the steps of his prede- "cessor, used his endeavors to persuade the Asiatic pre- "late into his opinion concerning the celebration of Easter "day. His arguments were strong, but Polycarp was te-

"nacious of a custom which had been sanctioned by *St.* "*John*, his evangelical master. Anicetus, out of respect "to the Evangelist and his virtuous disciple, did not choose "to urge his own authority, and there the matter rested." (p. 40.) "In *every place*, except *Ephesus*, there was but "*one opinion*, and this opinion was, that the Roman cus- "tom of celebrating Easter upon the Sunday was sanction- "ed by apostolic authority and apostolic tradition,* and "ought to be observed by all. From this general opinion of "the bishops, Polycrates, the bishop of Ephesus, thought "proper to dissent." (p. 51.) "He grounded his dissent upon "the practice of his pious predecessors, nor could he, by any "argument or reason, be prevailed upon to abandon a prac- "tice which he found established in his church. His author- "ity induced some other bishops of Asia Minor to retain the "same practice. Their obstinacy gave great offense." (p. 52.) "Our blessed Redeemer had risen from the dead "upon a Sunday; in memory of that glorious mystery the "Jewish Sabbath had been altered from Saturday to the "Sunday by *ecclesiastical* authority, *after which* it seemed "absurd to celebrate the feast of the Resurrection on any "other day than a Sunday. A charitable consideration "for the Jews *had first given rise* to the toleration in Asia; "the motive for that toleration was now completely done "away by the ruin of the Jewish nation; the continuation "of it began to cause scandal among the Faithful; by "some it was condemned as a blot in ecclesiastical disci- "pline." (p. 51.) "Judaic prejudices, it seems, were not "yet worn away; the time has not yet come for enforcing "a uniformity in the celebration of Easter through the uni- "versal church. Irenæus, bishop of Lyons, interfered in "the name of the *bishops of Gaul*, and strongly repre- "sented to the holy Father, that in the present dispute, "severe censures were likely to produce more harm than "good. Upon this, Victor prudently desisted from all fur- "ther proceedings, and Ephesus, and some few churches "of Asia Minor, were quietly left in possession of their "former practice, till the question was finally decided in "the General Council of Nice." (p. 52.)*

The historian states that St. John, the apostle, established Easter on the fourteenth day; that Polycarp and his successors contended for the fourteenth day, but that the church at Ephesus was the only church that did con-

*I set the above extracts from printed copy. *Compositor.*

tend for it; yet the church at Smyrna and the churches of Asia contended for it, and retained it; but *all* the churches of the west held with the Roman custom of holding it on Sunday. So the bishop of Rome, says Eusebius, excommunicated all the churches which with St. John celebrated it on the fourteenth day of the month; for which he was sharply reproved by Irenæus and the council of bishops in Gaul, as his predecessor had been reproved by Polycarp. What a lesson is here! A confessedly apostolical custom is annihilated, and a sacred day is changed in some of the strongest churches of antiquity.

I give Roman printed copy, which the printer will attest, lest any may think that even a Roman historian can not so contradict himself, and, while professing piety and faith, fight against what he confesses was established by St. John the apostle. The Christians in England (Britain) then "followed the tradition of eastern churches." Jortin, iii. 51.

RIVAL BISHOPS—NOVATIAN AND CORNELIUS.

The bishoprick of Rome becoming a desirable position, wicked men began to covet it, and Cornelius and Novatian were both elevated to the place, the first by popular will, and the last by the Christians. Cornelius' election was said to be illegal. His character was stained by charges of corruption. Christians suffering in prison gave their signatures against him; and he in return accused Novatian of being ordained by bishops who were drunken. The character of Novatian seems however above reproach. His adherents were called by their enemies, the saints, "*cathari*;" who opposed the lax discipline of the church; objected to receiving those who, in the persecution, denied Christ; and insisted that though they might obtain pardon of God, "the church had no power to absolve them." The party of Cornelius say that Novatian "had a carriage of great virtue and austere morality," and manifested a "warm zeal for ecclesiastical discipline;" but

reproach him with "writing abroad what happened at Rome" to the injury of Cornelius. The cause of Novatian was warmly espoused by Novatus who had fled from Africa on account of having opposed Cyprian in his too hasty reception of apostates. Cyprian sustained Cornelius, and Cornelius governed the popular voice; and finally Cornelius, Novatian and Cyprian all died for Him who died for them. Without doubt the Novatians were the true church, adhered to by the just and good. But his baptism having been by aspersion, on a sick bed, operated against him; as the church at Rome had a canon, that though such were baptized, yet they could not be admitted to ordination. We find the Novatians spoken of as a strong body of puritans down late in the fifth century; but they were finally exterminated by fire and sword. The following extracts may be interesting to the student:

Reeves, the Roman, says: "Bishops not so well informed were inclined to give credit to Novatian's narrative. This short schism * * was the first in Rome." p. 66.

Jortin, ii. 424, says: "Paul, the Novatian bishop, A. D. 432, miraculously saved his church by his prayers, from being burnt; as Socrates positively assures us."

Socrates says again: "The church of the Novatians was demolished at Constantinople, in the fourth century." "Again, having built it more beautiful and magnificent than before, they gave it the name of Anastasia." Again, "The Arians were superior in numbers and strength." Soc. Soz. p. 295. So that the Novatians continued at least several hundred years.

A. D. 425, "Celestus, bishop of Rome, continued the persecution, and also took away from the Novatians the churches which they had at Rome, yet they differed only in character." Jor. ii. 388.

Neander says that "Novatian during sickness, in the "apprehension of death, received baptism, but baptism "only by sprinkling, as his condition required, (the baptis- "mus clinicorum not being according to the usual practice "of those times, by immersion,) if it could be said, indeed, "that such a one had been baptized at all. It is objected, "moreover, that subsequently he received none of those "rites which should have been bestowed on him according "to the usages of the church—not confirmation by the

"hand of the bishop. '*How then could he possibly have re-*
"*ceived the Holy Ghost?*' All this is *so wholly* charac-
"teristic of the outwardness and passionate slavery to prej-
"udice of the hierarchal spirit then acquiring strength in
"the Roman church." Nean. i. 239.

"As Cornelius pretended to believe that Novatian
"acted under the impulse of an ambitious longing after the
"episcopal dignity, so a part at least of Novatian's follow-
'ers attributed the mildness of Cornelius toward others to
"the consciousness of similar guilt in himself, for he, as
"they affirmed, was a libellaticus. Both parties sought, as
"usual in such cases of dispute, to secure on their own side
"the verdict of the great metropolitan churches at Alexan-
"dria, Antioch and Carthage, and both sent delegates to
"those communities." The testimony of Novatian is plain.
"The forgiveness of sins must be left to that God who
"alone has power to forgive sins." i. 139, 242–244.

"Sabellius, of Africa, bishop of Barce, maintained, 'that there was no distinct personality between the Father and Son: but that a certain energy, or portion of the divine nature, proceeding from the supreme parent, united in the Son of God, the man Jesus. He was confuted by Dyonysius of Alexandria." (Waddington, 78.) He taught that God the Father designated the "formal divine essence," which unfolded in a triad, "The Father remains the same, but evolves himself in the Son and Spirit." He said, "As in the sun we may distinguish its proper substance, its round shape and power of communicating warmth, and light, so we distinguish in God his proper self-subsisting essence, the illuminating power of the *Logos*, and the power of the Holy Spirit diffusing the warmth and glow of life through the hearts of believers." Sabellius even used the words τρια Προσωπα, three persons, meaning personifications of the one divine essence. "The *Logos* first hypostatized in Christ." "God caused the power of the *Logos* to go forth from him, as a ray from the sun, and then withdrew it again to himself." (Nean. v. 599.) Sabellius applies the name, Son of God, the personality derived from the hypostatizing of the *Logos*. The *Logos* is in itself only *Logos*. With its humanization it first be-

comes the Son of God." With Sabellians it came to be said: I. "Not the *Logos*, but the man into whom the *Logos* entered was the Son of God; or II. From the union, both were the Son of God; or III. The *Logos*, so far as it was hypostatized, was styled the Son of God." (i. 598.) These idle speculations find their first ultimate completion and authoritative condemnation in the heretical bishop of Antioch, Paul of Samosata. Sabellius, the African, repeated what Proxeas, the Greek, had first taught, that the Son and Spirit were not *persons*; but that the *man* Jesus, was the Son, made divine by a union with the divine nature of the supreme Parent, by some energy or part of God united to him. This is a modified form of Gnosticism, which taught that Christ, the divine Æon, or divine emanation, united with the man Jesus, but withdrew before the crucifixion. Sabellians knew of no separation, hence were called Patripassions, as holding that God the Father suffered.

Theophilus introduces the word Trinity. Eusebius says: "Theophilus, bishop of Antioch, was author of three books on the principles of the Christian religion, in which he quotes from St. John's Revelation;" and that he was "one of the many judicious, learned and good men who made use at that time of all the methods possible to exterminate heretics." He also published catechetical discourses. Euseb. iv. 86.

Milner says: "He was brought up a Gentile, educated "in the knowledge then reputable in the world. Theophi- "lus was a reasoner; and the grace of God, while it con- "vinced him of his own inability to clear up his doubts, "effectually enlightened his understanding. The belief of "a resurrection appears to have been a mighty impedi- "ment to his reception of the Gospels. It contradicted "his philosophy. The notions of proud philosophers vary "in different ages; but they seldom fail in some form or "other to withstand the religion of Jesus."

"Of his labors in his bishopric of Antioch we have no "account. He carried on a correspondence with a learned "man named Autolycus; but with what success we are not

"told. He appears to have been very vigilant against "fashionable heresies. He lived thirteen years in his bish- "opric; and died in peace about the second or third year "of Commodus." Milner ii. 130.

Gibbon. "Theophilus, bishop of Antioch, was the *first* "who employed the word *Triad*, trinity; that abstract "term which was already familiar to the schools of phi- "losophy, must have been introduced into the theology of "the Christians after the middle of the second century." Dec. and Fall, ii. 239.

NAMES. OPINIONS. DOCTRINES. HERESIES.

Nazarenes. The original stock of Jewish Christians at the destruction of the Jewish nation, did not escape the opprobrium which attached itself to all the children of Abraham; especially as "they were all zealous of the law." Acts 21: 26. On this account, and on account of their poverty, for they were involved in the common misfortune of their country, the common name of Nazarenes, first given from without to all the followers of the crucified One, gave place to that of Ebionites; and as the Gentile Church arose in opulence and splendor, its converts from the philosophies of Greece and the idolatries of Paganist, began to assume superior knowledge, and despise the humble mother church, which continued in the path of the apostles. This is seen in the nineteenth century. What Gentile teacher now after eighteen hundred years, but despises the character of the first Christians. Acts 21: 20. Will a Protestant divine give up his human for a divine creed? his Wesley for Moses, or his Westminister for Sinai? Nay verily! Moses is a reproach and the modern sect builder is a glory. They can not approve of Acts 15: 21, though it emanated from the only inspired council. I must confess that the Jews judged the Gentile converts by the same measure. Even Paul, the Apostle, is in some places termed "a proselyte of heathenish descent." (Neau. i. 346.) But the Jewish Church could not bear up amid the rising glory of the Gentiles; who met every thing per-

taining to Judaism with scorn and hatred; and the Jewish Christians began to be called Ebionites. Then they were charged with being the followers of אביון *Ebion*, though it is admitted that no such person ever existed. (345.) Next because some among them denied the miraculous conception, they were charged with denying the divinity of Christ. Neander, i. 350, shows that their gospel harmonized with ours (second of Matthew) concerning the divine birth. Christ is the first-born of the Holy Spirit, and they called the Holy Spirit his Mother, to whom as it descended upon him at his baptism, the following words are ascribed: "My Son, in all the prophets I expected thee, that thou shouldst come, and I might find in thee a place of rest; for thou art my resting place; for thou art my first-born Son, who reigneth forever." (350.) We have reason to suppose that there was no sect of Christians who denied the divinity of Christ; but only isolated individuals. Antagonistical to these arose the Gnostic theory of a double Christ; a man from whom the divine Christ could fly away; leaving only a man on the cross, to cry, "My God, why hast thou forsaken me." These believed that the suffering Christ was simply a man; some of them less than a man; a phantasy: and though they appeared at first to glorify the divinity, they soon confounded it with God; so as to lose the Christ altogether in their philosophy. Still, these were speculations of teachers who haply found few disciples able or willing to follow them. Irenæus, perhaps justly, thinks St. John had these in view. See this history, p. 40. Some of the Gentile Neo-Platonic teachers despising the *law*, began to call the Jerusalem Church "Judaizing Christians," and denounce the Sabbath, creating as many new and fanciful Christians, of this substance and of that, as there can be shades of meaning attached to the forms of expression used by the apostles. And, indeed, so metaphysically sublime did these Gentile philosophic theologians become, that it required the Savior's divine knowledge to know it in the dualistic character whom they called Christ there was the least allusion to the blessed one who suffered

Calvary. Yet even these were Christians, Christians who laid down their necks for the blessed Savior. And modern writers have violated the spirit of charity in denouncing them as heretics. Their Gnosticism, Manicheism, Montanism, Ebionitism were as but shades of thought existing often in the minds of certain prominent teachers, remolded by critics without the plastic pen of charity; tortured to make a contrast; till every novel feature was contorted and caricatured in a mortal agony of disproportion, till we are almost ready to believe that Valentine and Marcion and Mani were myths instead of men. But the Oriental triumphed over the Hebrew; the Egyptian in reaction over the Oriental; the Greek over the Egyptian; the Latin over the Greek. But as the prominent scholars of the Latin Church were Africans: the Tertullians, Cyprians and Augustines, finally the triumph of the crude African mode of apprehending Christianity gained the ascendency in subsequent ages and molded the faith of the Roman Church.

Gregory Thaumaturgus—born in Cappadocia—educated in Pagan idolatry, learned in Platonic philosophy, with his brother and several other gentlemen attending the lectures of the renowned Origen, was converted to the Christian religion; and Gregory on returning to Neocæsarea, his native city, a place wholly given up to sin, was enabled to plant there a Christian church. A subsequent age has attributed to him a creed, which he is said to have received in a vision from John and the Virgin Mary, the forgery is evidently the product of a later age.

Jortin. "Gregory Nyssen says the Apostle John, at the request of the Virgin Mary, presented Thaumaturgus with a creed. The story seems to have been borrowed from the transactions between Numa and the *goddess Egeria*, and both are equally credible. This symbol dropped from the clouds, which must needs be a great curiosity, is still extant to our great benefit; and may be seen, though it can not be warranted free from interpolations." i. 386.

The Wonderful Creed that Dropped from Heaven.

"There is one God. The Father of the living Word, "of the subsisting wisdom and power, and of HIM, who is "his eternal express Image: The perfect Father of Him. "that is perfect: The Father of the only-begotton Son. "There is One Lord, the only Son of the only Father; God "of God; the Character and Image of the Godhead; the "energetic Word; the comprehensive Wisdom by which all "things were made; and the Power that gave Being to all "creation: The true Son of the true Father: The Invisi- "ble of the Invisible: The Incorruptible of the Incorrupt- "ible: The Immortal of the Immortal: The Eternal of "the Eternal.

"There is one Holy Ghost, having his subsistence of "God; who was manifested through the Son to men: The "perfect Image of the perfect Son: The Life and the Source "of Life: The Holy Fountain: Sanctity, and the Author "of Sanctification; by whom is made manifest God the Fa- "ther, who is above all and in all, and God the Son, who is "through all. A perfect Trinity, which, neither in Glory, "Eternity, or Dominion is separated or divided." Mil. i. 237.

Neander. "Although the first part of this confession "*may be* genuine, yet the second part is, manifestly, a later "addition." i. 720.

Jortin. "If Christians of the fourth and following cen- "turies were satisfied with the truth of this narration, they "should have certainly drawn up no new creeds, but have "rested contented with the truly apostolical symbol and "not have had the vanity to think that they could compose "a better than St. John." i. 386.

Gnosticism, or Gnostics—knowing. Some suppose that this sect existed previous to Christianity, and that they merely adopted such parts of the Christian religion as suited them, and engrafted it into their system. That knowledge existed previous to Christianity, is true. That Christianity was added to this knowledge, is also true; and that many of the converts, Jewish, Oriental, Grecian, and Barbarian, retained many of their old opinions, is also true. Farther than this is not true. Their name denoted knowledge; they professed to have the true knowledge of Christianity, and regarded other Christians

as simple, ignorant, and barbarous. They have been regarded by some as the only philosophers of the times. Certainly they are very ignorant who suppose that the apostles wrote against the Gnostics, when they spoke of a false Gnosis. By Primitive Father, they meant the original source of all being, the underived and infinite Jehovah. Æons were eternal beings, the gods; children, or offspring of the primitive; not by creation, but by "emanation;" an evolution of numbers out of the original unity; an eradiation of light from an original light; or, as expressed in the Nicene Creed—God of God—light of light. Pleroma signified the whole emanation world, as distinguished from the temporal world—that is the spiritual, heavenly world. Creation, matter, they consider necessarily evil, and opposed to spirit. It always existed, yet was inert and dead, possessing no active power until acted upon by Spirit. The divine emanations of æons become feebler the farther removed from the original parent. Hence the extremity of the series is imperfect, and it sinks from the pleroma—spiritual world, into the chaos, or bordering void; kindles with its own native fire life in the inert matter, and is itself corrupted with the connection, and a new world starts into being beyond the pleroma. This answers to our world of evil spirits, Satan, etc. From this time two kingdoms existed; or the kingdom of light, and the kingdom of darkness—*i. e.*, heaven and hell, or gods and devils. As to the Creator of the world, they differed in this idea. Some supposed that a revolted æon formed it for a separate kingdom; but others and perhaps originally the majority, supposed that God, the Supreme, appointed one of the æons, called demiurge, to create it as his representative. They supposed that the great mass of the Jews never rose above the knowledge of the demiurge to that of the invisible Supreme. They said: "As far as the supreme æon, who appeared in Christ, is exalted above the angels and the demiurge, so far does Christianity transcend Judaism, and the whole earthly creation." In Christ, the Su-

preme God, through his highest æon, let himself down at once to this inferior system, to draw upward to himself those higher and kindred spiritual natures which are here held in bondage. Christ was the supreme æon—the first emanation from the primitive Father, who united himself with the man Jesus, at his birth, or baptism, and left him at the crucifixion—Jesus the very man, or the man in appearance, only suffering. Man consisted of matter necessarily evil, and of a spirit which was an emanation, or at least the offspring of God, through some remote link in the chain of emanation from the original parent—the primitive Father. Thus they made the soul a part of God, which longed to be relieved from this material body, and rise again to its native pleroma—so that they not only held to two Christs, a divine and a human—or, two intellectual and personal natures, making not one but two Christs, God and man, but they also thus distinguished, though not in so clear a manner, between the spirit and body in man.

In the better class of those called Gnostics was the great and good Marcion, the son of the bishop of Sinote. He was born at Sinope in the early part of the second century. He speaks of the "ardor of his faith."

"He felt constrained by the ardor of his first Chris-
"tian love to renounce every earthly possession. He pre-
"sented to the church a considerable sum of money. The
"consciousness formed the ground tone of his religious
"life; the fact of redemption he regarded as the central
"point of Christianity." (462.)

Marriage and flesh eating. Euseb. iv. 87. Neander says

"The Alexandrian Theology recognized by the great
"body of the church, contains more that is in affinity with
"Gnosticism than the theology of Marcion" did. (i. 459.)
"His whole being is thoroughly penetrated with Chris-
"tianity; the Christian element properly constitutes the
"ground tone of his whole inner life." "His God he had
"first found in Christ, and that glory of God which was re-
"vealed to him in Christ, he could not find again in nature
"or in history." "The design he started with was simply
"to restore Christianity to its purity." "He would admit

"that nothing but the words of Christ and of his genuine "disciples ought to be considered as the fountain head of "the true gospel." "His efforts in looking up the earliest "records of the pure, original Christianity, led him into "historical and critical investigation." (459, 460.) "Mar- "cion was convinced that his doctrine was no other than "the primitive Christianity which should come to all men." "To be hated and suffer, he counted the destination of "every Christian." "'Fellow-hated and fellow-sufferers' "was his common form of salutation to his brethren in the "faith." Marcion expressly distinguished Jesus as the Son sent down from the heaven of the Supreme God the Father. His Gospel began. It is said that he regarded the God of the Old Testament as differing from the Supreme God; and the Christ of the Gospels as differing from the Christ of the prophets; but here too, he was probably misunderstood, or badly reported. Neander says: "Here too it is "evident how deeply Christ's image had imprinted itself "upon his warm heart." (469.) "It must leave us with a "sad impression of human weakness, to see how, by his "own misunderstanding of himself, he could lead others "who ought to have been bound to him by the fellowship "of the same higher life, to misunderstand, to be deceived "and condemn him, and those the very persons too, who "came nearest to him in what constituted the foundation "of mental and spiritual character." (459.)

He was residing at Rome when Polycarp visited there, and remembering his youthful friendship, said to him: "Dost thou remember me, Polycarp?" But Polycarp (whose mind had been abused), "at other times so amiable, is said" (perhaps untruly) "to have replied, 'Yes I remember the first-born of Satan.'" (465.) It is probable a monk first said this in after ages. Tertullian says that Marcion desired to be reconciled to the church, perhaps more truly, the church opposition to be reconciled to him. As far as appears, he had the love and fellowship of a large portion of the church; and the errors recorded, except as magnified, are no greater than those of his enemies. No friendly tongue has reported his words, no friendly pen has written his history.

Tatian of Assyria, who lived at Rome in the second cen

tury, wrote an *Evangelion Dia Tessaron*,* a compendi ous harmony of the four Gospels. Clement of Alexandria says he belonged to the anti-Jewish Gnostics; who believed that there was a God superior to the God revealed in the Old Testament. He held the renunciation of all worldly possessions and a life of celibacy after the pattern of Christ. Clement of Alexandria replied, that Christ as distinguished from all other men, nothing could issue from him as the Son of God, but a spiritual posterity; but Tatian insisted that marriage was unchastity. Tatian's doctrine of æons was probably only an enlarged views of the angelic world! He thought true perfection only attainable by perfect imitation of Christ, and published a work on this.

I will confine my remarks principally to one class of Gnostics, viz :

The Manichean Heresy. A. D. 265.

1151. Some Manicheans were discovered and put to death. Henry, xii. 600. Jor. iii. 125.

1167. "Some Manicheans, as they were called, were burnt in Burgundy." Jor. iii. 236.

1181. "The Pope's Legate marched a great army against the Albigenses, whom he called Manicheans." Jor. iii. 243.

1185. "Several heretics, called Manicheans, were burned in Flanders." Jor. iii. 243.

"When the Manicheans began first to make progress "in the Roman Empire, a violent persecution broke out "against them. . . . . They were an object of peculiar "hatred to the Roman government. A. D. 296, Diocletian "issued a law condemning its leaders to the stake, and "punishing its adherents with decapitation and confisca- "tion." Nean. i. 500.

Such sentences constantly recurring in history compel me to give some notice to the religion whose adherents were thus forever being slain.

Mani, when a boy, was captured and sold as a slave to Cubricus, a Persian lady. Being studious, he acquired the

*Theodoretus found over two hundred copies in his Syrian diocese.

respect of his mistress, and a good education in the religion of that country. His mistress dying, left him her fortune, and his fame caused him to be called to the Persian court, where he was intrusted with the education of the prince. The prince dying he was thrown into prison. By reading the Scriptures, he conceived the spirit of a reformer, escaped from prison, and traveled and visited Egypt and Greece, and was ordained a presbyter; perhaps a bishop. Led away by enthusiasm, he professed that he was, or perhaps only that he had the Comforter promised by the Savior. Full of zeal, he held two discussions with Archilaus, bishop of Kaskar, in Mesopotamia, and gained, if not a victory, the ill-will of the bishop, and returned to Persia.

Neander says: "To an ardent, profound mind, and "lively imagination, he united various knowledge, and prac- "tical skill in the arts, of which he availed himself for the "purpose of diffusing his doctrines. As a mathematician "and astronomer, he is said to have been distinguished "among his countrymen; the fame of his talents as a paint- "er lasted for a long time in Persia. In the outset, he suc- "ceeded in conciliating the favor of that prince; but when "his doctrines came to be known, he was obliged to seek "safety from persecution by flight. He now made distant "journeys to India, and even to China; and tarried for a "considerable time in the province of Turkistan. From "one of the grottos consecrated to Buddhism, he issued "forth, with those symbolic pictures which were designed "to represent, for immediate intuition, the doctrines made "known to him, as he pretended, in his retirement, by di- "vine revelation. These emblems were long preserved "in lively remembrance among the Persians, under the "name of Ertenki-Mani. After the death of Sapor, in 272, "Mani returned to Persia, where he was well received, to- "gether with his pictures, by Hormuz (Hormisdas), Sapor's "successor. The later assigned to him, as a safe place of "residence, the castle of Deskereh at Chusistan in Susiana. "But this prince, after a reign of less than two complete "years, was succeeded by Behram (Varanes). He also ap- "peared favorably disposed toward Mani; but perhaps only "in semblance, and with a view to lull him and his follow- "ers into security. He caused a disputation to be held be-

"twixt Mani and the Magians, of which the result was, that "Mani was pronounced a heretic. Refusing to recant, he "was flayed alive, and his skin stuffed and hung before the "gates of the city Djondishapur in 277, to terrify his follow- "ers. Over the kingdom of light, ruled God the Father, "eternal in his sacred race, glorious in his might, the truth "by his very essence, ever blessed in his own eternal being, "who bears within him wisdom and the consciousness of "his life, with which he embraces the twelve members of "his light, that is, the transcendent riches of his own king- "dom. In each of his members are hid countless, immeas- "urable riches. But the Father himself, glorious in his maj- "esty, incomprehensible in his greatness, has united with "himself blessed and glorious æons, in numbers and great- "ness surpassing estimation, with whom this holy and most "glorious Father lives, for in his exalted kingdom, no needy "or feeble being dwells. But his resplendent realms are "so deeply grounded in the blessed earth of light, that no "power exists by which they could ever be destroyed or "shaken." The powers of darkness were engaged in wild "conflict, till in their blind struggle they approach so near "the realms of light, that a ray penetrated to them. When "they forgot their mutual strifes, and attracted by the light, "combined to penetrate into the kingdom of light, with a "view to appropriate this light, "then the Father of light "beholds a vast desolation rising from darkness, and threat- "ening his holy æons. He opposed to it divine power, to "conquer and destroy the race of darkness, so that, after its "destruction, the inhabitants of light might enjoy tranquil- "lity." "That the evil principle is in conflict with itself, "and becomes one only in struggling against the good; "such is the attractive power which the good exerts on "evil itself; an idea, it must be allowed, in direct contra- "diction with the dualistic theory of an absolute evil."

"Mani aimed at a strict system of morals." Of his views of Christ we know little but what comes from his enemies, who say that "the sun was in fact his Christ," meaning only perhaps that the sun was the material emblem of Christ the light of the world, or that Christ is the Spirit of that luminary. Much that he said, and that Paul would have said in speaking to the Persians, designed to be understood emblematically, has been applied literally by those who did not understand him; and many things

by Faustus and others of his disciples, have been charged upon him. Neander well says:

"In Manicheism, we find the aim to be perfection, the "utmost possible estrangement from all that pertains to "the world; in Parsism, plastic influence in the world. * * "In the account Cyril all taken from the Acts of disputa- "tion of Mani with Archelaus there is some truth lying at "bottom—as we must allow there is much in the represen- "tation of the doctrines which wears the appearance of "truth, and is confirmed also by its agreement with other "representations,—yet the Greek author seems, from ig- "norance of eastern languages and customs, to have intro- "duced a great deal that is untrue, by bringing in and con- "founding together discordant stories, to the neglect of "all criticism, and with an unsparing indulgence of exag- "geration. How difficult it was for a Greek to transport "himself out of his own world, and to form any just con- "ception of national peculiarities wholly foreign to his "own, is what every one knows." Nean. i. 485, 490.

Manicheans held to the antagonism of flesh and spirit. They were divided into two classes, viz: The Auditors who were to hear the doctrine in its symbolical form, but not explain it. Of these Augustine was one. These were but candidates for the full light, and were not separate from the world. Another class was the Elect. These were baptized, ceased all sexual intercourse, and aimed after spiritual illumination and moral perfection. They kept Sunday, celebrated the Supper, and Easter, received the New Testament, subject to liberal or illiberal criticism. They abstained from animal food, from the accumulation of goods, from luxury, war, killed nothing except vermin, harmed no one, and devoted their lives to pious contemplation; by labor supporting themselves and the Elect, who were probably occupied in teaching. Each church was independent; their government was democratic; they desired no temples, and tolerated no images. They called themselves Christians.

Symbolical Teaching of the Manicheans.

"The Son of primeval light, the Spirit of the Sun, was

"incapable of entering into any union with a material "body; he only clothed himself in a shadowy, sensible "form, in order that he might be perceived by sensual "men." "The Supreme Light," in another fragment, "when it placed itself on a level with its own, being "among material things, assigned to itself a body, al- "though it is all of it but one nature." "I am the light "of the world," said Christ.

"The adversary, who was hoping to crucify the Savior, "the Father of the righteous, was crucified himself. What "seemed to be done in this case is one thing; what was "*really* done, another." Christ, on a certain occasion, "passed on untouched through the multitude. Christ, at "his transfiguration, appeared to the disciples in his true "form of light. Jesus assumed the title of Christ in accom- "modation to the notions of the Jews. The prince of dark- "ness was not aware that Christ was superior to all suffer- "ing. "During the agony on the cross, Christ appears to "the afflicted John, and tells him that all this is done for "the sake of the lower populace in Jerusalem. The human "person of Christ now vanishes, and instead of it appears a "cross of pure light, surrounded by a countless multitude "of other forms, still representing, however, but one shape "and one image. A divine voice, full of sweetness, issues "from the cross saying: "The cross of light is, for your "sake, called sometimes the Word, sometimes Christ; "sometimes the Door, sometimes the Way; sometimes the "Bread, sometimes the Sun; sometimes the Resurrection, "sometimes Jesus; sometimes the Father, sometimes the "Spirt; sometimes the Life, sometimes the Truth; some- "times Faith." He says the law is holy, "but it is a holy "law for *the holy soul;* the commandment is just and "good,—but it is so for the *just* and *good soul.*" "If we "do good, it is not a work of the flesh, for the works of "the flesh are manifest, Gal. 5: 19; or if we do evil, it is "not the work of the soul, forthe fruit of the spirit is peace, "joy. And the apostle to the Romans exclaims, 'The "good that I would, that do I not.'"*

From the third to the twelfth century, and after they were uniformly put to death whenever found, or, whenever the attention of the authorities was called to them. They probably finally melted away in the sects succeeding the dark ages, and are most nearly represent-

*Bauer, Augustine De Hares, c. 32. Neander, i. 497, 509.

ed now by Quakers, Swedenborgians, Spiritualists, and others.

Jortin. "Manichaeus was a Chaldean, born A. D. 240; a learned and ingenious man, and a good astronomer and geographer. He taught that the earth was spherical, and this was one of his heresies. He was, in his youth, ordained a presbyter in the Christian Church."

Other Gnostics so much resemble these, and so little is known of their true doctrine, that the above must represent all.

Jortin. "Many of the Marcionites suffered martyrdom at different times. Why were these men put to death? (Rather why did they suffer as martyrs?) Because they were heretics? No! but because they acknowledged Jesus to be the Son of God, and would not renounce him and sacrifice to idols." (Jor. i. 433.) The Marcionites and other Gnostics held views of the Savior very nearly resembling the popular theology of the present day.

Montanism. A. D. 170.

"Montanus began to prophesy in Phrygia and other "provinces of Asia Minor—he professed to be the Para- "clete or Comforter, the same who had descended upon "the apostles, and whose return on earth before the sec- "ond coming of Christ, for the purpose of completing "the divine revelation, was expected by many of the faith- "ful; and his trances, and ecstatic raptures, and fanatic "ravings, were probably regarded by the credulous and "wondering multitude as the surest signs of divine inspi- "ration. Certainly there were many in those regions who "followed him; and his success was promoted by his asso- "ciation with two prophetesses, named Maximilla and "Priscilla, who confirmed his mission, and shared his spirit. "Another cause of the temporary fame of Montanism was "the severity of the morality inculcated by it; the strict- "est celibacy and the most rigid fasts were exacted from "the proselytes, and this circumstance threw an appear- "ance of sanctity round the sect, which seems to have "deadened the penetration of Tertullian, for he presently "professed himself its advocate. To that circumstance

"perhaps this heresy may be indebted for most of its ce-
"lebrity; for it was condemned by certain Asiatic coun-
"cils at the time of its eruption and it appears to have
"made very little progress after the second century, and
"at no time to have found general reception beyond the
"precincts of its birthplace, though some remains of it
"subsisted there for two or three ages." Wad. 78.

Many of these so called heresies were the sloughing off of reformations; or the extreme antogonistical views of those hostile to the efforts of active Christian teachers.

A. D. 269. FIRST COUNCILS—HOMOOUSION HERESY—PAUL OF SAMOSATA.

Eusebius says: "Paul of Samosata, bishop of Antioch,
"* * * when he came to assert his heresy, '*that Christ*
"*was no more than another ordinary man*,' alarmed all
"the *governors* of the church; and a very numerous coun-
"cil of prelates, and presbyters and deacons met at Anti-
"och, in which assisted the most illustrious bishops then
"flourishing; only the great Dionysius of Alexandria, be-
"ing detained by infirmities and age, sent his opinion in
"writing, and died soon after. The merits of the cause
"were examined with great accuracy and application, and
"not a session passed without a variety of debates; and
"Paul, from time to time, still made use of all the falla-
"cies and equivocations imaginable, to render his blasphe-
"my plausible. But the last and deciding council, for
"many, were held on this occasion, consisting of a very
"numerous assembly of bishops condemned Paul. The
"person most especially concerned in unwinding and con-
"futing the subterfuges of Paul, was Malhion, a presbyter
"of the church of Antioch (*i. e.*, of the church of which
"Paul was bishop), a man conspicuous for his orthodoxy
"and integrity, and who formerly had been chief director
"in the *Schola Sophistica*, or school of disputation, there.
"No sooner had Paul received his sentence, but the council
"notified it by synodical epistles to Dionysius, bishop of
"Rome, and to Maximus, bishop of Alexandria (successor to
"Dionysius), and to all the other churches of the Christian
"world, wherein they gave them to understand that on the
"suppression of so black a heresy THEY had called to-
"gether the bishops, far and near, to council; that Dio-

"nysius, of Alexandria, had directed his epistle relating it "to the church of Antioch, and not so much as mentioned "the name of Paul, as their bishop; Firmillian (who pre- "sided in two of the councils) had twice condemned the "heresy, and that he was coming again to Antioch to pro- "nounce sentence against the heretic (having before de- "ferred it upon the dissembled assurance of Paul that he "would recant), but died by the way;* that as to the mor- "als and practice of the deceiver, it appeared that he had "made all his fortune by fraud, oppression and sacrlige, "and simony; that he had brought no little scandal upon "the church by his pompous affectation of popularity, and "his ambitious assuming of secular honors, preferring the "name of state pensioner to that of bishop, and *erecting* "*himself a civil tribunal* in the place of his episcopal "throne; that he maligned the name of worthy memory "departed; rioted in his own commendations; concerted "with some of his presbyters that they should blazen his "character from the pulpit; and instead of the hymns ap- "pointed to be sung in honor of Christ, ordered others to "be sung in honor of himself; in these he suffered him- "self to be styled an angel from heaven; that he had used "a very suspicious familiarity with the sisters of avowed "virginity; that he had revived the heresy of Artemas, "and asserted that Jesus Christ descended not from heav- "en, but had his original upon the earth; and that, *there-* "*fore*, they had thrust him out of the communion of the "Catholic Church, and constituted in his place Dominus, "the SON of Demetrian, Paul's predecessor. Paul, how- "ever, kept the keys and possession of the church, till "such time as the *emperor* Aurelian, being petitioned, was "pleased to *command*, and *force* him to *retire*. But though "the emperor in this instance supported the authority of "the church, by exerting his own, yet soon after he pre- "pared to afflict and torture her with persecution, when, "by Divine Providence, he was snatched out of the world "after a reign of six years." Euseb. vii. 124.

By the foregoing from Eusebius we learn that the Christians still formed a "Christian Republic." We read of the then "governors" of the church, not the governor. I can not agree with Waddington that the churches existing in this confederation were scattered, and that it was a

*Firmillian died at Tarsus.

necessity and a blessing that they were after gathered into one corporation; for that organization was foreign to the genius of Christianity, and was division, not union. It was only the union of the strong against the weak; of the dominating over the meek; less a union, than a conspiracy to cut off from union those who would retain their liberty. I can not believe that the church was or can be benefited by changing its primitive constitution. I shudder at the thought that the primitive liberty is to pass away. This was the golden age of the church, the reign of heaven; and no worse heresies ever existed under it than those which will exalt themselves under the fostering care of the crude creeds of barbarous councils. This council first met A. D. 164. The president of it was the great Firmillian, bishop of Cappadocia. So obnoxious was Paul, that he was not addressed in the letters; he was beneath contempt. The church of Antioch, though yet the largest in the world, was not consulted. One of its deacons, a sophist, took strong grounds against Paul, and this led to his overthrow. Paul did not confess the obnoxious doctrine with which he was charged; and several years passed before they could prove it against him. It is quite probable that they never proved it from his standpoint. Perhaps the great church at Antioch never saw it in its obnoxious form, as they still retained him; and it was only after the overthrow of his own sovereign that the Roman emperor, Aurelian, succeeded in deposing him. Paul was a heretic: but after all, Eusebius plainly shows that the heresy lay more in his character than in any theological expression. His character was plainly unchristian; though too much resembling that of Chrysostom, Ambrose and others so popular in subsequent ages; but his heresy of doctrine it was very hard to prove. Thousands called orthodox now (in 1870), hold the same heretical views. I have at present a discussion with a minister holding precisely the same views with Paul of Samosata.

It seems hard to believe that any sane man can believe

in Jesus at all, and yet believe that he was but a man. We can not imagine a man's assuming the character of Jesus. None ever did. None ever could. Who could say "I and my Father are one," meaning God. "My Father isgreater than I." "I am the light of the world." "I came down from heaven." "All power in heaven and earth is given to me." "A greater than Solomon is here." Let your great man thus speak and he would be regarded, not as a religious teacher, but as a madman, a candidate for a strait-jacket or the asylum. Yet Theodotus and Artemon of Rome are accused of teaching that "the Son of God was no more than an ordinary man." (Euseb. v. 99.) I agree with Bauer that there is no evidence that Paul denied the supernatural birth of Christ. Neander says: "It may be, however, that he too spoke of the generation of the *Logos* in his own sense, * * * * the procession of the *Logos* to a certain outward activity. When his opponents, judging rather from a connection of ideas in their own minds than in his, accused him of supposing two Sons of God, he could confidently affirm on the contrary that he knew of but one Son of God." (Nean. i. 580, 602, 608.) But this accusing him of holding two Sons of God, plainly proves that he held to the divine *Logos*; while Neander's view of the grounds of denial, seem based in the idea that Paul would deny the sonship of the *Logos*; but leave it consubstantial with the Father, that is God. This explains the whole matter, for the doctrine condemned by the council was that Christ was *Homoousion* with the Father. Thus it seems that Paul was condemned for denying the real personality and sonship of the divine nature of Christ; by denying which he was left with no Son, but the son of Mary, and, therefore, they accused him of holding that Christ was a man. Therefore Neander says, "Soon after Sabellius we see Monarchianism revived in an opposite form, by Paul of Samosata, bishop of Antioch, except that he received into his system the *Logos* doctrine." (Nean. i. 603.) There was truly no difference worth the name, except that Sa-

bellius affirmed and Paul denied that God suffered. Neither had any true Son of God. Their error was similar Their heresy equal. The council decided that the word *Homoousion* was heretical, lest men should, by its use, confound Christ with the Father, and thus annihilate the Son. For a further consideration of the proof of heretical opinions of Paul of Samosata, see Bule. Fid. Nicene, ii. 25–36.

I am particular to know what was condemned in this celebrated council; because it is a council of the highest antiquity, attended by the very best men of the church· it was free from any influence of party; it had full time, nearly four years, for consideration; and, therefore, what it condemned, was certainly regarded as heresy in the primitive church. Milner, in his usual bigoted style, says: "No fact in church history is more certain than the deposition and exclusion of Paul; and the inference is, thence, demonstratively clear, that Socinianism in the year two hundred and sixty-nine, was not suffered to exist within the pale of the Christian Church." (i. 230.) To which I add no fact is better established in history than this, that Paul was not condemned for Socinianism, but for the opposite extreme, as held by Mr. Milner himself: and that, therefore, Mr. Milner's own miscalled orthodox doctrine, "in the year two hundred and sixty-nine was not suffered to exist within the pale of the Christian Church."

We have two modes of finding out what was condemned at the Council of Antioch. First, by finding what Paul held, who was condemned. Second, by finding the name of the doctrine condemned. We proceed to the first. Waddington says:

"Dr. Burton ingenuously argues, from a careful exami-
"nation of contemporary evidence, compared chiefly with
"the assertions of Athanasius, that 'Paul believed Jesus
"to be a mere human being, but conceived him to become
"Christ, by being united to the eternal *Logos* of God.'"
Wad. p. 77.

Mosheim says: "Paul of Samosata, bishop of Antioch,
"as far as we can judge of his doctrine, by the accounts
"of it that have been transmitted to us, it seems to have

"amounted to this:—'That the Son and Holy Ghost exist "in God, in the same manner as the faculties of reason "and activity do in man; that Christ was born a mere "man; but that the reason or wisdom of the Father de-"scended into him, and by him wrought miracles upon earth, "and instructed the nations; and, finally, that on account "of this union of the divine word with the man Jesus, "Christ might, though improperly, be called God.' Such "were the real sentiments of Paul. He involved them, "however, in such deep obscurity, by the ambiguous "forms of speech with which he affected to explain and "defend them, that in several councils convoked for an in-"quiry into his errors, he could not be convicted of heresy. "At length, however, a council was assembled in the year "269, in which Malchion, the rhetorician, drew him forth "from his obscurity, detected his evasions, and exposed "him in his true colors; in consequence of which he was "degraded from the episcopal order." Mos. i. 99.

Gibbon says: "His heresy, like that of Netotas and "Sabellius, tended to confound the mysterious distinctions "of the divine persons. Seventy or eighty bishops * * * "without consulting the rights of the clergy or the people, "appointed a successor (to Paul) by their own authority. "The manifest irregularity of this procedure increased "the number of the discontented faction. Paul was up-"held by Zenobia, the queen of Palmyra, and received from "the public treasury a sum not less than six thousand dol-"lars, and in spite of the bishops retained possession of "the church for four years, or until the overthrow of Queen "Zenobia by the Romans, after which Aurelian forcibly "deposed him." Gib. ii. 47–49.

It is, by the above authorities, settled beyond question that Paul held the popular doctrine advocated in the nineteenth century.

The friends of Paul of Samosata declined gradually for centuries under the opprobrious title of Paulians; and as such we will find them persecuted from century to century.

Homoousion.

"The historians say: "The Council of Antioch was "moved to condemn the expression *Homoousion*." Arth. "De Synod, 43. Hilar. De Synod, 85. Nean. i. 106.

Gibbon says of a kindred doctrine in 325. "The Sabel-"lian sense, which about fifty years before (*i. e.*, 269) had "obliged the council of Antioch to prohibit this celebrated "term. (viz., *Homoousion.*) Dionysius the Great, of Alex-"andria, being too aged and infirm to attend, wrote his "opinion to the council, and 'declared himself opposed to "the *Homoousion.*'" Nean. i. 606.

Gibbon. "*Homoousion* means of the same substance "in kind. The stars are *Homoousion* to each other." ii. 247.

Jortin. "That ὁμοουσιον means of one substance in "kind hath been showed by Petavius." ii. 55, 56.

The sense then is that Christ bears the same relation to God, that the stars do to each other; or that a star does to its own substance. And thus we learn that this doctrine was condemned in 269, by the whole Christian world, as equivalent to holding Christ "no more thn an ordinary man," as Eusebius says, and classed with all heresy by the oldest and most Christian council of the primitive church. This ended at once all the claim of every form of Gnosticism and humanitarianism. The doctrine held by the leading Christian ministers may be seen in the words of the fathers respecting the Son of God.

OFFICERS.

The officers in the apostolical church were *bishops*, *presbyters*, and *deacons*, as is evident to any one who carefully reads the New Testament, and all efforts to prove that *bishop* and *presbyter* are one and the same as to office are certainly efforts to set aside a Scripture rank. The Christians constituted a well organized Christian republic, with its *deacons* for the secular ministry, its *elders* to preach and rule the flock, and its *bishop* as president; and these independent Christian congregations were everywhere represented by their presidents, bishops or chief pastors and all united under Christ their spiritual head in one glorious kingdom. The church included all the believers in one village, district or metropolis. The church at Jerusalem, though including "many thousand" believ-

ers, was one, with one bishop, but many presbyters, and yet more deacons. One church of many congregations constituted this Christian republic, of which the bishop was president, not monarch. The prevailing episcopacy has the guilt of tyranny, corruption and blood; but this episcopacy is not the ancient one, but an abuse of it, and an abuse which could never have grown out of the Presbyterian, Independent or Congregational forms of church government. The primitive bishops, as to office, are traceable to the apostles who founded the churches; and are too early known in history to admit any time for a change from a pre-existing form of government. The usurpation of thrones, episcopal thrones, with an imperial, head, is readily detected. In 269, when Paul of Samosata, the first heretical bishop, was deposed, it was done by the equal bishops, assembled in council, "governors" of the church. There was no summoning by *one*, no obligations to one. They received an epistle from Dionysius, bishop of Alexandria. Firmilian, bishop of Cesarea, presided and was on his way to carry out the decrees of the council, when he died at Tarsus. The appeal to the emperor Aurelian, to enforce the decree, showed that the only earthly power above the council was the civil government. But even this was a strange feature in the history, taken in connection with the fact that the will of the church at Antioch was not consulted, though it was then the most flourishing church in the world.* The appeal to the emperor, and persecution that followed were equally contrary to the whole genius of the gospel.

"It is highly probable," says Mosheim, "that the Church "of Jerusalem, grown considerably numerous, and de- "prived of the ministers and the apostles, who were gone "to instruct other nations, was the first which chose a "president or bishop: and it is no less probable that the "other churches followed, by degrees, such a respectable "example." And it is certain that, in at least two in- "stances, such presidents were appointed by an apostle.

*"During the few first years of Christianity, the most flourishing church was, undoubtedly, that of Antioch." Waddington, p. 39.

"Mosheim, however, considers 'the two terms as undoubt-
"edly applied to the same order of men.' Theodoret, a
"father of the fourth century, admits and explains that
"circumstance as follows: 'The same persons were an-
"ciently called both bishops and presbyters, while those
"which are now called bishops were called *apostles;* but,
"shortly afterward, the name of apostles was appro-
"priated to those who were apostles indeed, and then the
"name bishop was given to those before called apostles.'
"(See also a passage from St. Ambrose, cited by Amalarius
"and Bingham.) Whatever value we may attach to this
"explanation, it is quite certain that bishops began very
"early to assume the title of 'successors of the apostles,'
"which we find to have been done by Firmilian, Cyprian,
"and other bishops." Note on Mosheim.

Although the evils of its abuse are great, the benefits of the true church government are far greater. The former are those incidental to every blessing: the latter are those accruing under a divinely appointed pastorate, which can appropriate the gifts of the ministry and attend to the interests both of churches and ministers. The present episcopacy, which is a usurpation, grew out of a total disregard of the duties of the bishops as pastors, their independence of each other, and the independence of the churches to select their own pastors. The presbyters might be called subordinate pastors. There was but one bishop in one city, but there were many presbyters; and these when in charge of congregations were bishops or overseers of such congregations, but only bishops that far, except as every church office enlarged itself by necessity: as, in the absence of the presbyter the deacon filled his place, and in the absence of the bishop the senior elder filled his place; but all were subject to the church.

The first exercise of foreign authority was at Antioch in 269.

That the pastoral bishops were found in every district, with their subordinate presbyters, is a truth so plainly recorded in the oldest histories, that one of the first things which a Presbyterian or Congregationalist historian does

is to subvert the record. The following are named by Eusebius as successive bishops of the Jerusalem Church, the first fifteen being all Hebrews, viz: 1st, James; 2d, Simon; 3d, Justus; 4th, Zaccheus; 5th, Tobias; 6th, Benjamin; 7th, John; 8th, Matthew; 9th, Philip; 10th, Seneca; 11th, Justus; 12th, Levi; 13th, Ephres; 14th, Joseph; 15th, Judas. These were all of the circumcision, and lived before the destruction of Jerusalem. After these came Marcus a Gentile, 16th; Cassanus, 17th; Publius, 18th; Maximus, 19th; Julian, 20th; Caius, 21st; Symmachus, 22d. This Symmachus was an Ebionite. The Ebionites were so called, they said, from being 'poor in spirit.' Then came Caius, 23d; Symmachus, 24th; Caius, 25th; Valens, 26th; Julian, 27th; Capito, 28th; Valens II., 29th; DOLICHIANUS, 30th; Narcissus, 31st; Alexander, 32d; Dius, 33d; Germanius, 34th; Gordius, 35th; Alexander, II., 36th; Magabanus, 37th; etc. Pp. 55, 64, 78, 94, 104. They are spoken of by Eusebius as "governors of the church," "presiding," "holding the chair," etc. Pp. 120, 124. Like catalogues are given though perhaps not so perfectly of the bishops of Alexandria, Rome, Ephesus, Antioch, Cesarea, Corinth, Crete, Athens, etc. I say not so perfectly, for I notice that Rome begins with Linus, but Peter and Paul seem to be put in as if by some later hand. P. 70. None of these were bishops in the Roman or Episcopal sense; but they were the presiding pastors over the congregations, and shepherds of their districts or cities, watching over the interests of the cause. The historical records are confirmed by our failure to read of more than one bishop in a city; though there were many thousand believers. That is, we do not find two at a time bishops of Jerusalem, or Antioch, or Alexandria; but one bishop and the presbyters.

We should correct the evils which have accumulated, but not destroy the primitive church government, which possesses advantages innumerable; one of the greatest being, that it gives a central overseer to attend to the interests of the churches, saving them often from death by

supplying them with preaching, often bringing unto their aid ministers whose services were otherwise lost, thus preserving both church and minister.

There were also in the ancient churches *deaconesses* and *presbutides*, that is women who filled the offices of deacon and presbyter. This fact is so well known that no one of intelligence denies it. Pliny put two deaconesses to the torture; but the pagan was compelled to acknowledge their constancy in torment. The presbutides are often mentioned by Paul as widows. These women taught and baptized, especially their own sex; but truth compels me to admit that we never find them filling the pastoral office in the ancient church. Although such is the history, the custom of that age may have had much to do with their subordination. Dr. Macknight says:

"Clement of Alexandria reckons widows among ecclesiastical persons as follows: 'There are many precepts in Scripture concerning those who are chosen, some for priests, others for bishops, others for deacons, and others for widows.'"

"Grotius tells us: 'These female presbyters or elders were ordained by the imposition of hands till the council of Laodicea;' and for this he quotes the XIth canon of that council."

"Euodia and Syntyche, Phil. 4: 3, it is probable, were female presbyters. Perhaps also Priscilla, Tryphena and Tryphosa were of the same order, who are described, Rom. 16: 3–12, as laboring in the Lord.'"

"For these reasons," * * * "I think 1 Tim. 3: 11, describes the qualifications, *not* of the deacons' wives, but of the women," etc. Macknight, on 1 Tim. 3: 11.

On 1 Tim. 5: 3, "Honor the widows." Dr. Macknight says: "The Greek commentators inform us that the widows of whom the apostle speaks in this passage were the aged women appointed by the church to instruct."

On Titus 2: 3, "Aged women." Dr. Macknight says: "Πρεσβυτιδες commonly * * * evidently denotes in this verse such aged women as were employed by the church in teaching the young of their own sex in the doctrines."

Waddington says: "The deaconesses of whom we read in early church history, may probably have been widows

"appointed for the better preservation of the ministry "from scandal and calumny, to superintend the charitable "distribution made to the female portion of the poor." p. 42. "The baptismal font of the women was separated "from that of the men, and they were as much as possible "attended by the deaconesses of the church." p. 53.

Neander says: "Besides the deacons, there were ap- "pointed also deaconesses, for the female portion of the "communities, because the free access of men to the fe- "male sex, especially in the East, where custom demanded "so careful a separation of the sexes, might excite suspi- "cion and give offense. If the women, in conformity with "their natural destination, were excluded from the offices of "teaching and church government, yet the peculiar quali- "fications of the sex were now claimed, in this way, as "peculiar gifts for the service of the communities. By "means of such deaconesses the gospel could be intro- "duced into the bosom of families, where, owing to the "customs of the East, no man could gain admittance. They "were also bound, as Christian wives and mothers of tried "experience in all the relations of their sex, to assist the "younger women of the communities with their counsel "and encouragement." i. 188.

Dr. Adam Clarke says: "There were deaconesses in the "primitive church whose duty it was to attend to the fe- "male converts at baptism, instruct the candidates for "baptism," etc. "It is evident that they were ordained to "their office by the imposition of the hands of the bishop," etc. "In the tenth or eleventh century the order became "extinct in the Latin Church; but continued in the Greek "Church to the end of the twelfth century." Clarke, on Rom. xvi. 1.

Dr. Macknight says: "Of these I think the apostle "writes in his epistle to Titus, (2: 3, 4) where he gives an "account of their office and calls them πρεσβυτιδες, *female* "*elders*, because of their age. It is believed that they are "the persons called *widows*, of whose maintenance by the "churcht he apostle speaks in 1 Tim. 5: 2." Macknight, on 1 Tim. 3: 11.

These *presbutides* and *deaconesses* were not independent ministers of the word, with power to ordain others, but they received their appointment from the regular ministers and were assistants in the work. We do not read of

any case where they were bishops of churches, or where they were consulted in councils or on ordination. They seem to have been a subordinate but very useful ministry, adapted to service connected with the women and children of the congregation. The order should be restored in the Christian Church.

Of an order called *prophets*, Waddington says: "For "the first thirty years, perhaps somewhat longer, after the "ascension of Christ, the labors of the apostles were aided "by certain ministers entitled prophets, who were gifted "with occasional inspiration, and taught under the influ- "ence of the Holy Spirit. This order of teachers was "withdrawn from the church when their office became no "longer necessary for its advancement, and it appears "wholly to have ceased before the end of the century."

I think not. The church has been too ready to give up its spiritual gifts; too ready to relinquish its hold upon heaven.

CHURCH TEACHERS OF THE FIRST PERIOD.

Hegesippus, the first church historian, stands eminent among the early ministers. This great and good man was a Jew by birth, and a member of the first Christian Church at Jerusalem. He wrote the history of the church from the time of the blessed Savior to his own day, and from him Eusebius obtained an account of the most important events of the early ages. On his word we yet rely. To moderate the growing antagonism between the Gentile and the Jewish congregations, was one of the great charitable works of his life. Though of Jewish origin and decided Jewish bias, as were all the primitive Christians, yet he traveled far and wide, visiting the distant Gentile churches, examining their doctrine, and reporting favorably. As the result of his travels he wrote five books of ecclesiastical events, and comments on the writings of the early church teachers, and the doctrines, and practices of the churches. He was received everywhere with consideration and respect. He visited Rome to know if that church

held fast to the apostolic doctrine. There he "wrote a his-"tory of the preaching of the apostles in five books, in a "plain easy style; and declares that as he had made it his "business to visit the bishops of the church, so he had "found them all unanimous in their doctrines; that the "same books of the law, the same gospel of faith, which "God had revealed both before and by Christ, had been "constantly preserved." Euseb. v. 80.

The Christian affection manifested in his account of the martyrdom of "James, the Lord's brother," caused the Gentile Christians, of later times, to suspect him of favoring the Jewish view. I can not see why Jewish converts were not as likely to be right as Pagan converts; or why the law of Moses might not be as good as the laws of uninspired teachers. Three things prove that Hegesippus was orthodox in his day. First his love was intense for the earliest form of Christianity as it existed with the first (Jewish) Christians. Second, he visited the principal churches, and pronounced them one in apostolic doctrine. Third, he was an ardent admirer of the writings of Clement, especially his epistle to the Corinthians. What Hegesippus was in faith, such was the prevailing religion of the age in which he lived. His travels, his comments, his fatherly care, his free criticisms, his unblemished character as a church teacher, his freedom from partisan bias, as shown by his being named by Neander as "a church teacher of strong Jewish coloring," of "anti-Gnostic tendency," who wrote of "James the Lord's brother quite after the Ebionite taste." Valerius thinks his books were "lost on account of errors;" and Dr. Priestly thinks those "errors" were "Unitarian views." Thus all condemn him and claim him; for he was more truly Christian than his judges. That he was not an Ebionite is shown by his approval of Clement. The loss of his history is irrep[illegible] ble; but, as Neander says, "sufficient is preserved to s[illegible] that he gave an account of heretics of the Gnostic so[illegible] and that he was a master teacher in Israel, and the bright

est luminary of that day. He visited Anicetus of Rome, and other bishops in his travels, to discover whether they held the true doctrine, and reports them as all holding the same faith, taught by the law, the prophets and our Lord." Nean. vol. i. p. 67.

Gregory surnamed *Thaumaturgus* or *Wonder Worker*, A. D. 210, was a disciple of Origen. He was by birth a man of fortune, and a pagan of Pontus. In 231 on his way to Berytus to study law, Origen met and engaged him in the interests of the Savior. He then studied with Origen eight years. He then returned to his native city, of which he became bishop, A. D. 243, when there were only 17 Christians there. He died A. D. 270, leaving scarcely 17 pagans there. In the Decian persecution he was obliged to leave. He took part against Paul of Samosata, in 269, at the Council of Antioch. He was a student of Scripture, and a laborious and faithful pastor. His fame filled the world. Even the pagans called him the second Moses.

Beryllus was bishop of Bostra, in Arabia A. D. 290. He held views respecting the person of Christ, which Origen effectually refuted and he renounced them, and became one of Origen's firmest and most devoted friends.

Caius, a presbyter at Rome, A. D. 200, was the author of three works of which there are fragments preserved by Eusebius. The Italian Muratori ascribes to him a fragment containing one of the most ancient and interesting catalogues of the New Testament. He is often quoted by Eusebius who sets great value on his testimony. The fragment referred to was discovered in the Ambrosian library at Milan by Muratori, about the year 1720.

Methodius, bishop of Tyre, in Phœnica, or Patara in Lycia, was martyred in the Diocletian persecution, A. D. 311. Several of his writings are preserved.

Valentinus, the celebrated Gnostic, was by birth an Egyptian, probably of Jewish origin, and educated at Alexandria, A. D. 120.

Serapion was the successor of Theophilus in the bishopric of Antioch, A. D. 190. By an extract from one of his letters preserved by Eusebius we see how careful the primitive churches were in respect to receiving books which claimed to be of apostolic origin, and how watchful they were to preserve the purity of the New Testament.

Agrippa Castor lived under the emperor Hadrian, A. D. 120. He wrote a work in 29 books against Basilides of Alexandria, the Egyptian Gnostic. Agrippa was highly distinguished as a man of learning, and was confided in as a man of integrity.

Pantaenus of Sicily, of the second century, was a Stoic, converted to Christianity by a disciple of the apostles; and became master of the school at Alexandria. He acquired much reputation as a teacher. Clement was one of his celebrated scholars. He also preached in India. He found in India certain Jewish Christians who had the Gospel of Matthew in Hebrew, which had been left to them by their teacher, the Apostle Bartholomew. He died at Alexandria, A. D. 212.

Tatian was a Syrian, well instructed in the sciences of the Greeks. After studying the Scriptures in company with Justin Martyr, with whose school he was long connected, he made a profession of the Christian faith. Tatian withdrew to the East, and there fell into certain Gnostic views. His "Harmony of the Gospels" commenced with the first words of John, "In the beginning," etc. This work was considered of great value.

Theophilus of Antioch has become immortal as the father of the word Trinity in the eclesiastical world. Jortin says: "*Theophilus Antiochenus* who lived in the second century is the first in whose writings the word Trinity is used for the Father, Son, and Spirit." *Jor. i.* 130. *Stowe says:* "*Theophilus*, the sixth bishop of Antioch. By reading the Scriptures, he was converted and devoted himself to the Christian ministry. He wrote against Hermogenes and Marcion; a commentary on the Gospels,

and three books in vindication of Christianity. The three days of creation which preceded the appearance of the sun he regards as typical of the Trinity (τριαδος) of God This is the earliest mention which we have of the word *Trinity.*

Gibbon says: "If Theophilus bishop of Antioch (see Dupin) was the first who employed the word *Triad Trinity*, that abstract term which was already familiar to the schools of philosophy, must have been introduced into the theology of the Christians after the middle of the second century.

Waddington says: "Tertullian was the first author who used the words *Trinitas* and *persona* in the theological sense." P. 77.

HISTORIANS.

Early Ecclesiastical Historians.—The only historian of this age, any of whose writings have escaped the torch of Popery is Hegesippus, who seems to have been an apostle over all the churches. He is unjustly called a Unitarian as he held the Christian faith, common to this early age. His history comes down to 157. He was followed by the great and good Eusebius who saves the fragments of Hegesippus, and continues the history down to 324. Eusebius is called an Arian. In this early age there were no Catholics; and of course no Catholic historians. Their Scriptures, Apostles, "Fathers," and Martyrs were all of them Christians. The Catholics had no existence till the fourth century; therefore, claim no historian before the fifth century. The next historian was Philostorgius, an Arian, who brought the history down to 420. Then we have Socrates, the Novatian lawyer, who wrote, with little learning or grace, a history of about 76 years, from 324 to 400. Sozomen, also a lawyer, copied Socrates, and added a little down to 420. Then Theodoret, a bishop and a Nestorian, gave his opinion, closing about 421. These four heretics, were also Catholics. The Catholic Church being built up by politicians accounts for its first historians being lawyers. In 536 Evagrius was born, who added six chapters, from 431 to 594. None of these, except Theodoret, seem to have been converted men.

The New Testament Scriptures yet existed in rolls of papyrus or parchment, with the Christian churches to which they were written. These apparently insignificant parchments were as the arm of God, to which the church clung; the bosom of God on which she laid her weary head; the light from heaven to a world in darkness; the life eternal to those who looked upon their dead; and to all they spake of a purer life and an endless hope. The world was perishing, and Christians were earnest to save the perishing.

THE RAPID SPREAD OF THE GOSPEL.

EUSEBIUS says: "It can not be conceived within how "short a period the Christian doctrine, under the glorious "conduct of its Author, diffused itself over the face of the "earth by the mouths of his evangelists and apostles. "City and country churches were everywhere planted, "and the Gentiles, throwing off the yoke of their idolatry "and superstition, * * * resigned themselves entirely to "the service of their Creator and the religion which his "Son had promulged. Among the earliest converts of this "kind were Cornelius of Cesarea, initiated by St. Peter, "and a large number of the inhabitants of Antioch." II. 57.

The first Gentile Church was at Antioch. When the disciples were scattered by the persecution about Stephen, they preached the gospel in Cyprus and Cyrene, besides other places, to "none but Jews only." But men converted at Cyprus and Cyrene came to Antioch and preached to the Grecians there. The Lord revived his work in a powerful manner and great numbers believed and turned to the Lord. When the mother church at Jerusalem heard the tidings, it sent them a good minister one full of faith and of the Holy Ghost, and very many were added to the Lord. This preacher's name was Barnabas. When he saw the grace of God he rejoiced, and exhorted them to cleave to the Lord while he went to Tarsus and brought Paul, who taught the people of Antioch a whole year. Antioch was situated on the river

Orontes, about twenty miles from the Mediterranean Sea. It was the third city in the world in importance, once the metropolis of Syria and of all the East. It was the birthplace of St. Luke and of his friend Theophilus, and the first Gentile city to send alms to brethren abroad. Acts 11: 29. In this church the revival scarcely abated during the primitive age. In the fourth century it numbered "one hundred thousand communicants."

Waddington says that Antioch was without doubt the most flourishing church for several generations; until in the wide spread of the gospel it was surpassed by the increasing populousness of Alexandria and Rome.

"From Syria to the shores of the Black Sea, throughout "the rich provinces of Asia Minor, Cilicia, Phrygia, Galatia, "Pontus, Bithynia, and along the whole coast of the Ægean "Sea, a considerable proportion of the inhabitants were "Christians, and we find their establishment in all the "leading cities of Greece. From the cities, in each in-"stance, the religion was silently derived and distributed "among the surrounding towns and villages and hamlets, "purifying morality, and infusing hope; and happiness; and "thus every church was surrounded by a little circle of "believers, which gradually enlarged, according to the "zeal and wisdom which animated the center.

"The earliest converts were to be found chiefly among "the middling and lower classes, which will account as "well for their numbers as for their obscurity, and the "little mention that is made of them by cotemporary "writers.

"The devoted zeal of the primitive missionaries, the "pure and austere morals of their converts, and the union "and discipline of the Church, are universally admitted. "By these and similar considerations we are led to believe, "that, at least throughout the Eastern provinces of the "empire, in Syria, Egypt, Asia Minor, and Greece, a re-"spectable proportion of the people were Christians, even "before the end of the second century.

"The great number of councils assembled about the "years 195 and 196, on the controversy about Easter, "proves, as Tillemont (vol. iii. p. 114) observes, the tran-"quillity of the church; it proves also its prosperity; and "the authority of Tertullian has persuaded that histo-

"rian that the Christians formed at that time almost the "majority of the inhabitants." Wad. p. 39.

Most prominent among the first churches were those of Jerusalem, Samaria, Cesarea, Antioch, Damascus, Berea, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Laodicea, Philadelphia, Cyprus, Crete, Thessalonica, Colosse, Philippi, Corinth, Sparta, Athens, Rome and Alexandria.

THE DISCIPLES CALLED OF GOD CHRISTIANS.

At Antioch the guiding spirit of the Lord first built up a great union church of Jews and Gentiles. And there the disciples received their heavenly name, being called after Christ, their glorious Master, Christians.

The Greek (χρηματισαι) chrematisai, which we render *were called* should be translated *were called of God*, as this is the true meaning of χρηματισαι, as in every other text in the New Testament it has the signification of *coming from* God.

Matt. 1: 12. "Warned of God."

Matt. 2: 22. "Warned of God."

Luke 2: 26. "Was revealed" by the Holy Ghost.

Acts 10: 22. "Warned from God."

Rom. 7: 1–3. "Shall be called," that is by God's authority.

Heb. 8: 5. "Admonished of God."

Heb. 12: 25. "Spake," the divine authority prominent.

Therefore the text in Acts 11: 26 should be translated thus: The disciples were called of God Christians first at Antioch.

There is no other divine name peculiar to the followers of Christ. Church, is εκκλησια, in the original, and applied not only to the people of God, but to the wicked. In Psalms it is an "εκκλησια, (congregation,) of evil doers." In Acts 19: 32 it is an *unlawful assembly*, or mob, crying "Great is Diana of the Ephesians!" But if we seek the true root of *church*, κυριακος, kuriakos, we find that it is never applied to the people called Christians, but only

to *day*, and *table*. 1 Cor. 11: 20. Rev. 1: 10. The names saints, brethren, friends, disciples; or, any of the legions of unscriptural names, have in them nothing that signifies a follower of Christ. But the name Christian is sanctified, because given of God; because, being derived from *Christ*, it honors the Savior; because it is doubly significant, speaking of Christ as a person and of character; because it honors the Hebrew office of Messiah, though by the Greek form; because it is a name of union loved by all the followers of Christ; because it is hallowed by all the early martyrs who suffered under this name alone; because under it the church in the primitive splendor achieved all her real glory; and because it is the only name which all can love.

The preaching of the first Christians was earnest, fervent and direct; partaking nothing of the nature of our modern efforts, truly called essays; resembling in no respect our repetitions of old sermons nor our textual discourses. It was argumentative and pleading, much resembling what we now term exhortation. There was no metaphysical philosophizing and "splitting hairs." but rather reasoning on righteousness, temperance and judgment to come. They had no time for trifling. The forcible argument was their best rhetoric, and words flowing from a feeling heart secured the best elocution. They spake of God and his law; of Christ and his love; of redemption, the resurrection, and life eternal to dying men. When they spake of repentance sinners trembled. To a sin-sick world they presented the great Physician. To man condemned they pointed out the dying Lamb who loved us and gave himself for us. They had not learned the creative theology; the science and art of manufacturing out of conflicting parts a God, a Christ, or a religion, and then preaching the creature which their logic had just hewed out. They preached the God of the Bible in his unrivaled glory, and the Son of his love in his divine beauty. The usual topics were repentance, faith, confession,

prayer, conversion, obedience; with the promise of pardon, the Holy Spirit, salvation, life and immortality. They preached the necessity of charity and good works, as flowing from a hearty faith in Christ. They preached Christ in the simplicity of his heavenly character and of a crucified but triumphant Redeemer. They preached the gospel with the Holy Ghost sent down from heaven. They preached, believing that the gospel was the power of God unto salvation, and they found it so. They preached, expecting the people to be converted by the preaching, and they were not disappointed. They were earnest, fearless and diligent. They confronted the priest at his altar, the philosopher in his lyceum, the judge at his bar, the king on his throne, with the one story, "Jesus and the resurrection." They were dying men with a message from a crucified Christ to dying men. They did not speculate about experience, or preach doubts instead of faith. They did not preach a doubtful religion, an uncertain pardon, a limited atonement, or restricted grace; but a full and complete amnesty and salvation to all who would come and partake. Conversions were immediate effects of the preaching; and confessions followed immediately upon the close of the sermon. If water were near, baptism promptly followed; but faith was the "door," and by it they had "access" into the grace of the gospel. Such was the ancient order, and such were the first Christian ministers, and "the hand of the Lord was with them and a great number believed and turned to the Lord."

"The Christian religion spread over all quarters of the "civilized world, 'and made its way' under the divine "protection and patronage, by the strength of its own "truth and sanctity, not only through all the provinces of "Greece, but among those of the barbarians too." Euse-"bius, iv. 29.

Authentic histories of the action of Christ were composed in the Greek language at a considerable distance from Jerusalem after the Gentile converts were grown numerous. The public highways constructed for the ar-

mies opened a way for the evangelists from Damascus to Britain; and Gibbon testifies that before the fourth century "the faith of Christ had been preached in every province "and in all the great cities of the empire." (i. 575.)

"There exists not, said Justin, a people, whether Greek "or barbarian, or any other race of men, by whatsoever "appellation or manners they may be distinguished, how-"ever ignorant of arts or agriculture, whether they dwell "in tents or wander about in covered wagons, among "whom prayers are not offered up in the name of a cruci-"fied Jesus, to the Father and Creator of all things." "(Gibbon, i. 582.)

"Tertullian says the Christian faith had penetrated into "parts of Britain inaccessible to the Roman arms."

In encountering the world, the illiterate men of the primitive church were everywhere successful. They feared no danger, they shunned no opposition, they anticipated no failure. Illiterate men at Pentecost spake in a variety of languages to men to whom these were their native tongues. The men were converted, but no one criticized the accent of the minister. They wrote the New Testament of twenty-six books. Other writings, even by learned men, as Tacitus, or the author of "Recognitions," fall into errors; errors of mistaking fables for truth; faults of chronology, history, manners, customs, morality; but the New Testament books have stood the test of ten thousand critics. The Christian ministers feared and experienced no failure. They preached thus:—

Christ was foretold by the prophets.

His prophecies were fulfilled.

He wrought many miracles.

He gave his disciples like power.

Christ never erred.

His religion was plain, full, pure and holy.

He illustrated it by parables, or statements of current facts, universally admitted.

The ministers warred on all vice, and there was no virtue which they did not advocate. The hope of the gospel appealed to the universal heart of suffering humanity.

The whole world was sick, weary, lost, despairing; and the gospel brought a physician, rest, salvation and immortality. Four things insured success: the truth of their message; the Holy Spirit's influence; their power to work miracles; their own strong faith and fervor.

BAPTISM.

Eusebius says: "Herod the younger beheaded John, "a person of singular sanctity (as Josephus remarks), "surnamed the Baptist, from his instituting a certain bap- "tism or washing, which he proposed, not merely for the "cleansing of the body, but required that the hearts and "minds of those who came to it should be antecedently "purified."

Irenæus, A. D. 178, said: "Our bodies through baptism, "but our souls through the Spirit, have obtained that "communion." Nean, i. 646.

Tertullian, A. D. 194, said: "It is faith which in bap- "tism obtains forgiveness of sins:" "true faith, wherever "present, is sure of salvation." Nean. i. 646.

Justin Martyr, A. D. 140, said: "What is the benefit "of that baptism which makes bright the body only? "Be immersed as to the soul from anger," etc.

Cyprian, A. D. 258, said: "Outward baptism, consider- "ed as to its highest end, is a symbol of the inward cleans- "ing." Nean. i. 646.

Origen, A. D. 200, said: "Baptism, considered as to its "true end, is a symbol of the inward cleansing." Nean. i. 648.

"Bringing their pagan notions over with them into "Christianity, they were seeking in baptism a magical "lustration which could render them at once wholly pure." Nean. i. 252.

The first departure from the form of baptism of which we read is in Eusebius, who says of Novatian, that he assumed "the character of a metropolitan (bishop) before he "had indeed been baptized in the manner prescribed by "the church; for though in a fit of sickness he had re- "ceived the sacramental washing, aspersion, at the hands "of the priest," etc. vi. 115.

The form of baptism appears in Tertullian's words, "dipped in water."

"In respect to the form of baptism, it was in con- "formity with the original institution and the original im- "port of the symbol, performed by immersion, as a sign of "entire baptism into the Holy Spirit, of being entirely "penetrated by the same. It was only with the sick, "where the exigency required it, that any exception was "made; and in this case baptism was administered by "sprinkling. Many superstitious persons, clinging to the "outward form, imagined that such baptism by sprinkling "was not fully valid; and hence they distinguished those "who had been baptized by denominating them the "*clinici*.

"Baptism was administered at first only to adults, as "men were accustomed to conceive baptism and faith as "strictly connected. We have all reason *for not deriving* "infant baptism from apostolic institution, and the recogni- "tion of it which followed somewhat later, as an apostolical "tradition, serves to confirm this hypothesis. Irenæus is "the first church teacher in whom we find any allusion to "infant baptism, and in his mode of expressing himself on "the subject, he leads us at the same time to recognize "its connection with the essence of the Christian con- "sciousness; he testifies of the profound idea, out of "which infant baptism arose, and which procured for it "at length universal recognition.

"But immediately after Irenæus, in the last years of "the second century, Tertullian appears as a zealous op- "ponent of infant baptism; a proof *that the practice* had "not as yet come to be regarded as an apostolical institu- "tion; for otherwise, he would hardly have ventured to "express himself so strongly against it. We perceive "from his argument against infant baptism, that its advo- "cates already appealed to Matt. 19: 14, a passage which "it would be natural for every one to apply in this man- "ner. 'Our Lord rebuked not the little children but com- "manded them to be brought to him that he might bless "them.' Tertullian advises, that in consideration of the "great importance of the transaction, and of the prepara- "tion necessary to be made for it on the part of the recipi- "ents, baptism, as a general thing, should rather be de- "layed than prematurely applied, and he takes this occa-

"sion to declares himself particularly opposed to haste in "the baptism of children. In answer to the objection "drawn from those words of Christ, he replies: 'Let them "come, while they are growing up; let them come while "they are learning, while they are being taught to what "it is they are coming; let them become Christians, when "they are susceptible of the knowledge of Christ. What "haste, to procure the forgiveness of sins for the age of "innocence! We show more prudence in the manage- "ment of our worldly concerns, than we do in intrusting "the divine treasure to those who can not be intrusted "with earthly property. Let them first learn to feel their "need of salvation; so it may appear that we have given "to those that wanted.' Tertullian evidently means, that "children should be led to Christ by instructing them in "Christianity; but that they should not receive baptism, "until, after having been sufficiently instructed, they are "led from personal conviction and by their own free choice, "to seek for it with sincere longing of the heart. It may "be said, indeed, that he is only speaking of the course to "be followed according to the general rule; whenever "there was momentary danger of death, baptism might be "administered, even according to his views. But if he had "considered this to be so necessary, he could not have failed "to mention it expressly. It seems, in fact, according to "the principles laid down by him, that he could not con- "ceive of *any efficacy whatever* residing in baptism, with- "out the conscious participation and individual faith of "the person baptized: nor could he see any danger ac- "cruing to the age of innocence from delaying it; al- "though this view of the matter was not logically consist- "ent with *his own* system." Nean. i. 310–312.

Neander speaking of the early part of the second century says: "In this period, when the baptism of infants "was not practiced." i. 461.

The change thus taking place in baptism may be marked by the reader in the following extracts from Mosheim, who was himself a Pedobaptist:

First Century. "*Baptism* was administered in this "century by an immersion of the whole body in the bap- "tismal font." Mosh. i. 46.

Second Cent. "*Baptism* was administered publicly "twice every year, at the festivals of Easter and Pentecost.

"The persons to be baptized repeated the Apostles' Creed, "confessed and renounced their sins, etc., and were im- "mersed under the water." Mosh. i. 69.

Third Cent. "*Baptisms* were continued twice a year: "but now the candidates had to endure a long course of "trial, and preparation, and the ceremony was performed "only in the presence of the initiated, and the remission "of sins was thought to be the immediate happy fruit, and "the candidates returned home arrayed in white garments, "and adorned with white crowns." Mosh. i. 91.

Fourth Cent. "Baptismal fonts were now erected in "the porch of each church and ceremonies were multi- "plied." Ibid. i. 121.

Change to sprinkling. "Immersion was so customary "in the ancient church, that the baptism of the sick who "were merely sprinkled, was entirely neglected by some, "and by others was thought to be inferior to the baptism "of those bathed in water." The Roman bishop, Cornelius, said to Cyprian: "Novatian received baptism on a sick bed, "by aspersion, if it can be said that such a person received "baptism," for, "No person who had during sickness been "baptized by aspersion was admitted to the clerical office." Epis. Cyp. 69. Bib. Theo. Storr & Flatt by Schmucker 513.

Cyprian, bishop of Carthage, decided, "that those "whose *weak state of health* did *not permit* them to be "washed in water, were yet sufficiently baptized by being "sprinkled, as the virtue of baptism ought not to be esti- "mated, in a carnal manner, by the quantity of external "apparatus." Milner i. 211.

LORD'S SUPPER.

"Ordinary, or common bread, was used for the Lord's "Supper. The only exception is with those Judaizing "Christians who celebrated the Supper only once a year "in memory of the Passover. Hence, they used unleav- "ened bread."

"In some of the churches, the daily enjoyment of "communion continued to be held necessary, since it was "considered the daily bond of union between the Lord

"and the church. Thus Tertullian and Cyprian interpret-
"ed the Lord's Prayer."

There is no New Testament rule for communing every first day. It is very doubtful if the apostolic church limited the communion to any set day, any more than prayer.

Thursday night was the time at first instituted, and if a periodical ordinance of any particular unchanging time, Thursday night would be the time. *As oft* as ye do it, is the only scriptural authority for time. Acts 2: 45 intimates its daily observance. History says, first: "Judaiz-
"ing Christians celebrated the Supper in remembrance of
"the last Supper of Christ but once in the year." It is quite probable that the Judaizing Christians understood the time as well as the pagan converts from the heathen. "The North African Church celebrated it daily."

"At Antioch the communion was celebrated on Friday
"as well as Sunday." "At Constantinople on Friday * *
"the Supper was distributed." "On Thursday great num-
"bers commemorated the last Supper." "In the Roman,
"the Spanish, and Alexandrian churches daily communion
"was practiced." "Many," says Chrysostom, "partake of
"the sacrament once in the year; others twice," "others
"once in two years." Some "partake of the sacrament
"by the way." When it was not celebrated daily, some took the bread home for daily use. No time was fixed by church teachers. Nean. i. 325, 331, 332, 648; ii. 297, 305, 328, 329.

SABBATH.

The word signifies rest. It was ordained at first in Eden for all our race. Therefore it is not Jewish but heavenly.

Cause of the change to Sunday. "The desire of dis-
"tinguishing the Christian from the Jewish observance
"early gave rise to the celebration of Sunday." Neander observes, "the celebration of Sunday was always like
"that of every festival, a human institution; far was it
"from the apostles to treat it as a divine command."

Many suppose that they must denominate first day of the week the "*Lord's day*;" but we have no certain Scripture for this. The phrase "Lord's day," occurs but once in the Bible: "I was in the spirit on the *Lord's day*," and there probably refers to the day of which Christ said: "the "Son of man is Lord even of the Sabbath day," as the whole book of Revelation has a strong Jewish bearing.

The Jewish Christian communities continued the celebration of the Sabbath, though they observed that of Sunday. In 321 Constantine made a law that Sunday should be kept in all cities and towns; but the country people were allowed to work; and not till 538 was country labor prohibited by the Council of Orleans, which called it "the *new* Sabbath." (Encyc. Americana.)

The first day of the week is called "Lord's day" in Eusebius, where he says, "the Asiatic churches celebrated Easter on the fourteenth day of the moon's age; but other churches on the Lord's day." v. 98.

"The first Christians were unanimous in setting apart "the first day of the week, as being that on which our "Savior rose from the dead, for the solemn celebration of "public worship."

In the Catholic Epistle ascribed to Barnabas, Sunday is designated as the day of jubilee, in remembrance of the resurrection, etc.

"In the Epistle of Ignatius" [if genuine, N. S.] "it is "presupposed that even the Jews who came over to Chris- "tianity, substituted Sunday for the Sabbath. From Ter- "tullian applying the law of the Jewish Sabbath to Sun- "day, we gather that he considered labor on that day as "sinful. It is quite certain, however, that the Jewish "Christians did not cease the observance of the seventh "day altogether for that of the first, but respected both." See Neander i. 295, 296.

Barnabas said: "We keep the eighth day as a joyful "day; on which day also Jesus rose from the dead." Mahan's Mor. Philosophy, p. 256.

Justin Martyr, in his Apology to Antoninus, A. D. 147, says: "On the day called Sunday there is a meeting in one "place of all Christians who live either in the towns or in

"the country, and the memoirs of the apostles or the wri-
"tings of the prophets are read to them as long as is suit-
"able. Then the reader stops, the president announces
"the admonition," etc. "We all meet together on the
"Sunday because it is the first day, on which God turned
"darkness into light, gave shape to chaos, and made the
"world, and on the same day Jesus Christ our Savior rose
"from the dead."

This proves, at least, that Sunday was then known as "the Lord's day."

Socrates mentions (p. 187) that Constantine commanded "Friday as a fast, and Sunday as a festival."

Reeves ("Catholic"), quotes Justin, A. D. 150: "For "no other than a religious purpose do we meet upon the "Sunday. We meet to worship God our Creator, the "sovereign Ruler of the universe; we meet to hear the "word of God; we meet to offer up to God, and to partake "of the Eucharist, which is the true body and blood of "Jesus Christ the incarnate, under the form of bread and "wine."

"The blessed Redeemer had arisen from the dead upon "a Sunday. In memory of that glorious mystery the Jew-
"ish Sabbath had been altered from Saturday till Sunday,
"by ecclesiastical authority; after which it seemed absurd
"to celebrate the feast of the resurrection on any other
"day than a Sunday" Nean. i. 51.

The following from Ignatius (A. D. 107), is doubtless an interpolation:

"If then they have indeed cast off their old principles,
"and are come to a new hope in Christ, let them no lon-
"ger observe the Jewish Sabbath, but live according to
"the resurrection of the Lord." Milner i. 94.

The spirit of Ignatius could not dictate, and his hand could not write such a sentence.

Webster says: "The Christian Church early began and "still continues to observe the first day of the week."

MIRACLES.

Various gifts continued in the church during this period, but declined toward the end of the third century. Quadratus, who wrote an apology for the Christians, A. D.

124, says that there were persons yet alive whom Christ had healed. (Jor. i. 250.) It is quite probable that these were healed of bodily disease, and their life was thus prolonged. Jortin thinks "there is reason to think some mir-"acles were yet performed" (A. D. 107; i. 285), and that we should not deny them all down to the time of Constantine. He says, "I would not engage for the truth of any "of them after A. D. 107," and after this he desires to be ranked not with deniers, but doubters. (p. 286.)

Eusebius says: "Even the Divine Spirit performed 'many miracles." p. 284.

Irenænus, A. D. 120, says: "The dead were raised and "remained alive some years.' Jor. i. p. 264.

"Evil spirits were cast out of pagans so as to return "no more." (Jor. i. 366.) "Some have imagined that all "Christians; but, only true Christians have this power." Jor. i. 367.

MUSIC.

The first grand choral was sounded when "the morning "stars sang together, and all the sons of God shouted for "joy." Music has ever been an important part of divine worship. Angels around the throne strike their harps and golden viols in praise to God and the Lamb. Moses and Miriam led in the first recorded songs of olden times, and David touched the chords which vibrate forever in the world's heart. At the birth of the Savior angels are supposed to have sung the glad news, "Glory to God in the "highest, and on earth peace, good will toward men: for "unto you is born a Savior which is Christ." We read of Jesus and his disciples, that after the Supper they sung a hymn. Pliny, the learned pagan, in less than a hundred years after describes Christian worship, saying, "Christians "assemble before day to offer praise to Christ as a deity." "Every one," says Tertullian, "united in the public wor-"ship to sing unto God." Justin says, "we manifest our gratitude * * * in spiritual songs and hymns." Eusebius says, "how many songs and odes of the brethren, written "from the beginning, which offer praise to Christ as the

"word of God." This accords well with the apostolical counsel, "when ye come together, each one of you has a "psalm. * * * I will sing with the spirit and with the "understanding." "He that is merry, let him sing." At no time does the church on earth resemble that in heaven more than when "singing the songs of Zion." The praise lifted up alone to God in the synagogue, in the church, includes him who "thought it not robbery to be equal with "God." With angels they worshiped God and the Lamb, and sing heavenly doxologies of blessing, and glory, and honor to him that sitteth upon the throne and to the Lamb, saying, "Great and marvelous are thy works, Lord God "Almighty; just and true are thy ways, thou King of saints." Thus also the Christians worshiped. They sung praise to God, is the united testimony; and they sing praise to Christ as a deity, says the observing Pliny. Clement of Alexandria is the oldest Christian poet known. His hymns are poetic narrations of the facts of the gospel. He wrote: "We hymn in simplicity the Mighty Child;" "The Chorus of Peace;" "The Kindred of Christ;" "The Race of the Temperate;" "We will praise together the God of Peace."

UNITY.

Lucian, the witty Pagan says: "These poor creatures "(the Christians) are firmly persuaded they shall one day "enjoy eternal life; therefore they despise death with "wonderful courage, and offer themselves voluntarily to "punishment. Their first lawgiver has taught them that "they are all brethren when once they have passed over, "and renounced the gods of the Greeks, and worship that "master of theirs who was crucified, and regulate their "conduct by his laws. If any juggler or cunning fellow, "who knows how to take advantage of the opportunity, "happens to get into their society, he immediately grows "rich; because it is easy to abuse the simplicity of these "silly people." Wad. Ch. His. 48.

PUBLIC SPORTS.

"When one goes to the play one thinks of nothing "else than to see, and to be seen. Can we while listening

"to the declamation of an actor, think on the sentence of "a prophet, or, amidst the song of an effeminate stage "player, meditate on a psalm? If every immodesty is "abominable to us, how should we allow ourselves to hear "what we can not feel at liberty to speak? He who con- "demns every thing in the shape of hypocrisy, can not "look with complacency on him who dissimulates voice, "sex, age, love, anger, hate, sighs or tears." Tertullian—Nean. i. 265.

In the second century, a Christian woman, having attended the theater, was afterward afflicted with an evil spirit, a "devil." The exorcist demanded, "how he had "the assurance to enter into a Christian?" "Why not?" exclaimed the demon; "I found her at my own house." Jor. i. 271.

"The Christian, who with pious horror avoided the "abominations of the circus, or the theater, found himself "encompassed with infernal snares at every convivial en- "tertainment." Gibbon i. 524.

WAR, POLITICS, GOVERNMENT, ETC.

Tertullian says: "Thou art bound as a Christian to "follow the Lord's example. If he exercised his right of "authority over none, not even his own disciples, and re- "fused to become a king, he gave his disciples the most "perfect example to shun all that is lofty or great in "earthly power and dignity." Nean. i. 271.

"We are dead to all ideas of worldly honor and dignity. "Nothing is more foreign to us than political concern. "The whole world is our republic—we are a body united "in one bond of religion, discipline and hope." Milner i. 144.

MARRIAGE.

Clement gives an account of those apostles who continued in the marriage state, on account of those who set marriage aside. Said he: "Will they reject even the apos- "tles? Peter and Philip indeed had children. Philip also "gave his daughters in marriage. Paul does not demur "in a certain epistle to mention his own wife, whom he "did not take about with him, in order to expedite his "ministry the better. The blessed Peter seeing his own

"wife led to execution, was delighted on account of her, "and he cried to her to remember the Lord." See Eusebius, Ecc.

Clement of Alexandria says: "The genuine Christian "has the apostles for his example; and, in truth, it is not "in the solitary one shows himself a man—but he gets the "victory over other men who, as a husband and father of a "family, withstands all the temptations which assail him "in providing for wife and children, etc. The man with "no family escapes many temptations—but, as he has "none save himself to care for, he is of less worth than the "man who has more to disturb him, it is true, in the work "of his own salvation; but accomplishes more in the so-"cial life, and, in truth, presents in his own case a minia-"ture of Providence itself." Nean. i. 281.

NOT CONFORMED TO THE WORLD IN MORALITY.

"Neither do Christians in Parthia indulge in polygamy, "though they be Parthians; nor do they marry their own "daughters in Persia, though they be Persians. Among "the Bactrians and the Gauls, they do not commit adultery; "but wheresoever they are, they arise above the evil laws "and customs of the country." See Bardesanes, a learned Christian of Mesopotamia. Wad. 47.

CHARITY.

Charity was the corner-stone of the moral edifice of Christianity, and its earliest characteristic; and this is still the chief grace, without which there may be forms and ordinances and professions, but yet they are all the labor lost, of foolish virgins without oil, and foolish men building on the sand. Without charity religion is a casket without its jewel, the body without the spirit.

LIBERTY.

The independence of the Christians was confined to the first age of the church, closing with the fourth century. From the beginning they had existed not as a consolidated body acting under one earthly head; but as independent

congregations a Christian republic ; a kingdom of heaven; for their only king, and lawgiver was Jesus in heaven, and all their laws, their discipline and doctrine were from heaven. This gave them the largest liberty and independence of each other; but bound them by the greatest obligations to their heavenly king; whose law was a "perfect law of liberty." Jesus even commanded them, saying "call no man master or father; and exercise not lordship over each other as the Gentiles."

Honesty. The Christians were celebrated for their honesty. Justin says: "Tribute and customs we seek uniformly, before all others, to pay over to your appointed officers, as we have been taught to do by our Master. Matt. 22 : 21. Therefore we pray to God alone; but you we cheerfully serve in all other things, since we acknowledge you as rulers of men." Tertullian said what the government lost in its revenue from the temples, was made up through the *honesty* of the Christians in paying tribute. This honesty prevented their following any unnecessary or immoral occupation. "Whoever followed a trade or occupation which was contrary to the generally received Christian principles, was not admitted to baptism, till he had pledged himself to lay it aside. He must enter on some new occupation to earn the means of subsistence ; or if not in a situation to do this, he was received into the number of the poor maintained by the church. To these occupations were reckoned all that stood in any way connected with idolatry, or which were calculated to promote it; those, for instance, of the artists and handicraftsmen who employed themselves in making or adorning images of the gods. There were doubtless many, who, wishing to pursue these trades for a subsistence, excused themselves on the ground, that they did not worship the idols, that they did not consider them as objects of religion, but simply as objects of art; though, in these times, it assuredly argued a peculiar coldness of religious feeling, to distinguish thus what belonged to art and what belonged to religion. Against

such excuses Tertullian exclaimed with pious warmth, "Assuredly you *are* a worshiper of idols, when you help to promote their worship. It is true, you bring to them no outward victim; but you sacrifice to them your mind; your sweat is their drink-offering,—you kindle for them the light of your skill." Nean. i. 262.

Amusements. Says Tertullian: "If you cast your eye on "the cities, you behold an assembly of men, presenting a "more melancholy sight than my solitude. A combat of "gladiators is in preparation, that blood may appease the "lust of cruel eyes. A man is killed for the amusement of "his fellow men; murder is turned into an art, and crime "not only perpetrated, but taught as a profession. "It is "well, that criminals should be punished; as who else than "a criminal can deny? And yet no innocent man can find "pleasure in witnessing his neighbor's punishment; it be- "hooves him rather to grieve, when a man, his fellow, has "become so guilty as to subject himself to so cruel a death. "But who is my voucher, that it is always the guilty who "are thrown to the wild beasts, or condemned to other "kinds of death; that innocence also does not sometimes "meet with the same fate, through revenge on the part of "the judge, weakness in the advocate, or the force of tor- "ture? The *gladiators* at least, as you must allow, come to "the combat, not as criminals, but as an offering to the "public pleasure. And however the case may be with "*those who are condemned* to the gladiatorial combats, yet "consider what is this—that punishment, whose tendency "*should be* to reform those who are guilty of minor offenses, "should tend in fact to make them murderers?"

Morality. "The purity from vice, of the primitive "church, is the subject to which we proceed with high "confidence and unalloyed satisfaction—for since, in the "various history on which we are entering, our admiration "of the excellence of Christianity will be sometimes in- "terrupted by signs of the degeneracy of its professors, it "is delightful to pause on that period when the faith, yet "fresh from heaven, did really carry practice and devotion "along with it—a period which preceded the birth of in- "testine persecution, and was unstained by the furious "contest of sectaries; which did not witness the superstі- "tious debasement of the church, or the vulgar vices of "its ministers, or the burning passions of its rulers. We

"are taught, indeed, humbly to believe that at some fu-
"ture, and probably distant period, the whole world will
"be united in the true spirit and practice of Christianity;
"but in reviewing the history of the past, we are com-
"pelled to confess that the only model at all approaching
"to that perfection is confined to the two first centuries
"of our faith, and that it began to fall off in excellence
"even before the conclusion of that period. But transient
"as it was, we still recur to it with pious satisfaction, and
"we rejoice both as men and as Christians that our nature
"has been found capable of such holy exaltation, and that
"our religion was the instrument which exalted it." Wad. p. 47.

"We shall conclude this chapter by a quotation from
"his First Apology (c. xiv.): 'We who formerly rejoiced
"in licentiousness, now embrace discretion and chastity;
"we who rejoiced in magical arts, now devote ourselves
"to the unbegotten God, the God of goodness; we who
"set our affections upon wealth and possessions, now bring
"into the common stock all our property, and share it with
"the indigent; we, who, owing to the diversity of cus-
"toms, would not partake of the same hearth with those
"of a different race, now, since the appearance of Christ,
"live together, and *pray for our enemies*, and endeavor to
"persuade those who unjustly hate us, that, by leading a
"life conformed to the excellent precepts of Christianity,
"they may be filled with the good hope of obtaining the
"same happiness with ourselves from that God, who is
"Lord above all things.'" Justin's Apology.

"Who will not confess (says Origen to Celsus) that the
"worst members of the church, who are few in comparison
"with the better, are much more virtuous than those who
"compose the popular assemblies? The church of God, at
"Athens, if you will, is tranquil and peaceable, search-
"ing only to do God's pleasure: the Assembly of the
"Athenians is seditious, and bearing no comparison to
"it. The same is true of the churches of Corinth and
"Alexandria, compared to the popular assemblies of those
"cities .... So that, if we compare the senate of the church
"with the senate of every city, we shall find the senators
"of the church worthy to govern the city of God; while
"the others have nothing in their morals which fits them
"for their rank, or places them above the ordinary quali-
"ties of citizens. And, if we carry the comparison further,

"we shall observe the immense moral superiority of the "most dissolute and imperfect of the bishops and presby- "ters over the civil magistrates."

Said Pliny: "They bind themselves by an oath, "not to the commission of any wickedness, but not to be "guilty of theft, or robbery, or adultery,—never to falsify "their word, nor to deny a pledge committed to them "when called upon to return it."

Prayer. Tertullian says: "By virtue of imparted grace, prayer dulls not the sense of pain, but arms him who suffers the pain with strength to bear it. The prayer of the Christian draws down no retribution from heaven, but averts the anger of God; it watches for its enemies, it intercedes for its persecutors, it obtains the forgiveness of sins, it dispels temptation, it comforts the feeble-minded, and refreshes the strong." Origen says: "He prays without ceasing, who suitably unites prayer with action; for active duty is an integrant part of prayer. The whole life of the believer is one entire and connected prayer; of which prayer, commonly so called, forms but a part. Our whole life must express 'Our Father which art in Heaven'—such a life having its conversation not on earth, but always in heaven."

"Tertullian and Clement commend, as a blessedness of family devotion, 'daily prayers, songs of devotion, and reading of the Bible.' 'Let each of you pray to God, not for himself alone, but for all the brethren as the Lord hath taught.' Cyprian. 'Outstretched hands, uplifted eyes, and bended knees—this posture, says Origen, is the sign of a bowed down and humbled spirit.' A place is spoken of also as the place where believers assemble for prayer." Ibid. 285–288.

Tertullian says: "'It is the spiritual sacrifice,' which "has superseded the sacrifices of the old covenant. Isa. 1: 11. "This passage informs us what God does *not* seek; but the "gospel teaches us what he *does* seek—'The hour cometh, "and now is, when the true worshipers shall worship the "Father in spirit and in truth; for God is a Spirit.' We are "the true worshipers and the true priests, who pray in the "spirit, and thus offer the sacrifice which is befitting God's

"nature, and well-pleasing in his sight,—that sacrifice which "he has sought. And what is there, which the God who "seeks this prayer can withhold from the prayer that "springs from the spirit and from truth? How much do "we read, hear, believe of the proofs of its efficacy!"

"The prayer of the Christian draws down no retribution "from heaven, but it averts God's anger; it watches for its "enemies; it intercedes for the persecutors; it obtains the "forgiveness of sins; it dispels temptations; it comforts the "feeble-minded; speaking of the pagan husband he says: "'Is there a meeting for prayer, the husband will devote "this day to the use of the bath; is a fast to be observed, "he will on this day make a banquet for his friends. Never "will more hindrances arise from the business of the house-"hold, than precisely when the duties of Christian charity, "call the wife to go abroad.' 'It behooves the faithful,' "says Tertullian, 'neither to take food, nor to enter a bath, "without interposing a prayer; for the nourishing and re-"freshing of the spirit should have precedence of the nour-"ishing and refreshing of the body, the heavenly of the "earthly.'" Nean. i. 285–288.

Conversion. Cyprian—"From me receive, what must "be felt ere it be learned, what is not gathered by a long "course of continued study, but seized at once by the "shorter method of grace." See Nean. i. 250.

The Savior compares conversion to the growth of seed falling into good ground. That is, when the fallow ground of the heart is prepared by repentance the word of God grows there by faith. He compares the new birth to an effect produced by the wind. That is as the wind invisible produces effects which all acknowledge, so the spirit produces in us a new spirit of life; new desire; new hope; new love. This new spirit life; this hungering and thirsting after righteousness, is the new birth of the new life; compared again to a well of water in us springing up unto eternal life. The first Christians never sprang doubts about conversion unless the life was evil. They never demanded "experience," save to believe in Christ with all the heart. They knew nothing of the slow seeking and doubting; they sought and found. Conversion was considered in its simplest form, as bringing a sinner over to

love and serve the Lord. No doubts were started to drive the convert back. No hindrances were proposed to work despair. They supposed every one sincere and received them accordingly. They only doubted the inward work of grace when they saw a want of outward conformity. Baptism came to be delayed more and more, as time rolled on, but it was never substituted for conversion by the intelligent. The free grace of God they supposed to extend to every true penitent, cleansing his soul from all sin. Believing with all the heart was the only experience required. Prayer was supposed to be the sure way to pardon, to the penitent believer.

Remission. "In after ages, by an error common in the "growth of superstition, the efficacy inherent in the re-"pentance, was attributed to the ceremony; and the act "which washed away the inherited corruption of nature, "was supposed to secure a general impunity, even of un-"repented offenses. But the double delusion gained very "little ground during the first two centuries." Wad. Ch. His. 46.

Remission of Sins. Justin Martyr says: "Whosoever "are persuaded that those things are true which are taught "and inculcated by us, and engage to live according to "them, are taught to pray to God, fasting, for the *remission "of their former sins*, while we pray and fast with them. "Then they are led by us to some place where water is, and "are regenerated even as we ourselves were regenerated; "for they are then immersed in the water, in the name of "the Father of all, the Lord God, and of our Savior Jesus "Christ, and of the Holy Ghost." Justin Martyr, Apol. i. ch. 61.

EDUCATION, SCHOOLS, ETC.

"The early Christians felt the necessity of education, "though they differed as to its proper limits and object. "We are told that St. John erected the school at Ephesus, "Polycarp at Smyrna, and St. Mark at Alexandria." See Waddington, p. 38.

It is surprising, when we consider that Jesus chose his first teachers from the illiterate and the unlearned, with what promptitude they established schools. At Antioch,

Ephesus, Corinth, and Rome, no sooner was the banner of Christ raised than a Christian school was started. The most celebrated of all these was the Catechetical school at Alexandria, founded by Mark. This, even while persecution raged on every side, became renowned for its learned doctors. Pantaenus, Clemens, and Origen raised the character of the academy to the highest eminence. The scholars of Origen were Plutarch, Serenus, Herias (a woman), Heraclides, Dionysius,Gregory Thaumaturgus, Athenadorus and many others. Eusebius says of this school: It is impossible to give a catalogue of all the prodigies of piety and learning which came out of the school of Origen. Crowds of scholars daily thronged to his lectures. He assigned the instruction of the under proficients to Heraclus. The school at Ephesus was founded by St. John. That at Smyrna by Polycarp. They well knew that an unlearned church would ever be subordinate to the learned world. And they prepared to lead not to follow. In the second and third centuries these schools sent forth scholars commanding the respect and reverence of the learned world. Ignorance can never cope with learning with any chance of success. Knowledge is power. Science arranges all knowledge, all wisdom, all forces, all influences, and makes them subservient to the desired end.

WHY THE CHRISTIANS WERE ACCUSED OF ATHEISM.

Because the Christians of the first ages worshiped as the Supreme God, the invisible Jehovah alone; idolaters who worshiped corporeal gods, supposed the Christians really had no God, and called them atheists. It seemed strange to the pagan that the house of God was empty. The naked walls, the absence of statues, the want of images, the disavowal of any supreme being visible or tangible to the senses, excited the surprise of all classes. The statues of the pagans the Christians called devils; as they considered them animated by the beings they represented.* This

*Waddington, 66.

shows with what devotion they held the pure doctrine of one invisible God. Had they taught the modern "Catholic" doctrine, with or without the crucifixes, statues, images, etc., they would never have been accused of atheism; but rather owned by their pagan brethren as fellow idolaters.

The Apocryphal New Testament contains writings of the early Christians, and is next in place to the inspired writings, except in case of some evident forgeries. There are many epistles, gospels, and other writings extant; but the collection in the New Testament contains all that is reliable. It is much safer to abridge than to extend. The Sermon on the Mount would guide a soul safely to heaven. "By the law is the knowledge of sin," and by the gospel we have "salvation." Therefore with the law to guide in morals, and the gospel to give the knowledge of grace, each soul could find the will of God. The Law and either Evangelist would guide a servant of God in duty, and bring a soul to heaven.

The Apostolical Constitutions are forgeries of a later date by some impostor, or impostors, who were anxious to impose their own opinions on the church as laws. They were compiled previous to the fourth century. According to the Constitution "*heretics are the little foxes who spoil the vines.*" Sol. Song 2: 15. Jortin thinks this equal to the modern minister who on 1 Kings 10: 22, where the navy of Hiram brought Solomon once in three years "gold, and silver, ivory, and apes, and peacocks," said "by apes we are to understand heretics." Jor. i. 149.

The Constitutions command infant baptism, make baptism by heretics void, say that the Jews used crucifixion, which is untrue, compare a miser to a dragon guarding a treasure, which is well said. They prove the resurrection by the fable of Phœnix and by the sibylline oracles, yet calls the sibyl the author a crazy tool. Jor. i. 158, 180.

The Apostolical Canons were composed in the second and the third centuries. The fiftieth Canon requires trine

immersion. The sixty-ninth requires fasting during the forty days of Lent. The impostor failed in his effort to deceive.

THE SIBYLLINE oracles contained many prophecies, pretending to date from a remote antiquity. Prophecies of Pagans, of Jews, and finally of Christians. They were mostly forgeries of the first and second centuries; some, perhaps, written before the Christian era, most of them after the events foretold took place. Yet, perhaps, not wholly so, for God has sometimes permitted pagans and bad men to foretell future events; instance Balaam, Caiaphas and others.

THE CREED.

In this kingdom of heaven, as the laws of their heavenly king were the only authority recognized, so the Scriptures were their only authoritative creed.

Irenæus, A. D. 178, says: "The church, which is dis-
"persed through the whole world, even to the ends of the
"earth, has received from the apostles and their imme-
"diate disciples, the belief in one God, the Father Almighty,
"the maker of the heaven, the earth, and the sea, and all
"that in them is; and in one Jesus Christ the Son of God,
"made flesh for our salvation; and the Holy Ghost, who
"by the prophets revealed the dispensation and the com-
"ing of our beloved Lord Jesus Christ, his birth by a Vir-
"gin, his passion, his resurrection, his ascension into heav-
"en in the flesh, and his advent from heaven in the glory
"of the Father to the gathering together of all things,
"and the raising up of the flesh of all mankind; that to
"Christ Jesus our Lord, and God, and Savior, and King,
"according to the good pleasure of the *invisible Father*,
"every knee should bow, of things in heaven, of things
"on earth, and of things under the earth, and that every
"tongue should confess to him; and in all things he will
"execute righteous judgment; both the evil spirits and
"the angels who sinned and became apostates, and the
"impious, the unjust, the breakers of the law, and the
"blasphemers among men, he will send into everlasting
"fire; but to the just, and holy, and to those who keep
"his commandments, and remain in his love, whether from

"the beginning, or whether they have repented of their "sins, he will give life, and incorruptibility, and glory for "ever." Irenæus, Lib. i. c. 2, p. 50.

Waddington says: "The first Christians used no writ- "ten creed. The earliest pastors of the churches drew "their belief from the Scripture itself, as delivered to "them by writing or preaching, and they were contented "to express that belief in the language of Scripture. They "were not curious to investigate that which is not clearly "revealed, but they adhered firmly and faithfully to that "which they knew to be true; therefore their variations "were without schism and their difference without acri- "mony. The creed which was first adopted, and that per- "haps in the very earliest age, by the Church of Rome, "was what is now called the Apostles' Creed, and it was "the general opinion, from the fourth century downward, "that it was actually the production of those blessed per- "sons assembled for that purpose. Our evidence is not "sufficient to establish that fact, and some writers very "confidently reject it. But there is reasonable ground "for our assurance that the form of faith which we still "repeat and inculcate was in use and honor in the very "early propagation of our religion."

Mosheim says: "The whole of the Christian religion "is comprehended in two great points, one of which re- "gards what we are to believe, and the other relates to "our conduct and actions; or, in a shorter phrase, the gos- "pel presents to us objects of faith and rules of practice. "The apostles express the former by the term mystery, or "the truth, and the latter by that of godliness, or piety. The "rule and standard of both are those books which contain "the revelation that God made of his will to persons chos- "en for that purpose, whether before or after the birth of "Christ; and these divine books are usually called the "Old and New Testament."

"The apostles and their disciples took all possible care, "in the earliest times of the church, that these sacred "books might be in the hands of all Christians, that they "might be read and explained in the assemblies of the "faithful." "In the earliest periods of the church, the "Christian worship was confined to *one Supreme* God, and "his Son Jesus Christ." Mosh. i. 46, 180.

The doctrines since found in creeds do not belong to the

primitive church, but have been added from time to time, as future history will develop.

Neander says: "Some traces of a Confession of Faith, "which was made at baptism, are to be found even in the "New Testament. Such confessions of faith were after- "ward more fully drawn out, in opposition to Jews, to pa- "gans and to heretics. These confessions were intended "to embrace those essentials of Christianity, wherein all "the churches were agreed. It was believed that the "doctrine expressed in these confessions of faith proceed- "ed from the apostles; that it was the doctrine which they "preached in living words and in their writings; but it "was by no means the opinion in the beginning, that the "apostles had drawn up any such confession in words. "This confession was put into the hands of the catechumens "as a document which contained the essentials of Chris- "tianity. Many who had been led to embrace the faith "after much inquiry, after consulting different religious "writings and reading the Scriptures for themselves, of "course did not need it to keep them in a knowledge of "Christianity. It could only serve in their case as a "means of convincing them, that the church with which "they wished to become connected, agreed in doctrine "with the Holy Scriptures from which they had already "derived their faith. Thus Clement of Alexandria invites "the heathen to convince themselves what the true Chris- "tian doctrine is, by searching the Scriptures where it "was to be found, if they would but apply their mental "powers to distinguish the true from the plausible, the "doctrine really derived from the Scriptures from that "which merely attached itself to them in appearance. "Others, however, obtained their first knowledge of "Christianity from the instruction contained in the Con- "fession of Faith and imparted in connection with it, with- "out finding themselves in a situation, till some time after- "ward, of comparing with the Scriptures what they had "thus received from human tradition. It was of these, "the Gnostic Heracleon remarked: 'They are first led to "believe on the Savior by the testimony of men; but "when they come to his own words, they believe no long- "er on the ground of human testimony alone, but for the "sake of the truth itself.'" Nean. i. 307, 308.

The symbol called the "Apostles' Creeds;" it is not supposed that the apostles ever saw it in its present form;

but it was compiled by others who honestly designed it as a brief, yet comprehensive view of the chief points of doctrines taught by the apostles. Had the apostles compiled it, St. Luke would doubtless have recorded it, and it would have been received as inspired together with the Scriptures. The following presents it as it originally stood and as it is now read:

APOSTLES' CREED.

As it stood A. D. 600. Copied from Mr. Justin Bailey's Edition of the Book of Common Prayer. "Before the year 600, it was no more than this." Mr. Justin Bailey, p. 9. n.	As it now stands in the Book of Common Prayer of the United Church of England and Ireland, as by law established, and as read in the United States of America.
1. I BELIEVE in God the Father Almighty:	1 I BELIEVE in God the Father Almighty, maker of heaven and earth:
2 And in Jesus Christ his only begotten Son, our Lord;	2 And in Jesus Christ, his only Son, our Lord;
3 Who was born of the Holy Ghost and Virgin Mary,	3 Who was conceived by the Holy Ghost, born of the Virgin Mary,
4 And was crucified under Pontius Pilate, and was buried;	4 Suffered under Pontius Pilate, was crucified, dead, and buried;
	5 He descended into hell;
6 And on the third day rose again from the dead,	6 The third day he rose again from the dead:
7 Ascended into heaven, sitteth on the right hand of the Father;	7 He ascended into heaven, and sitteth on the right hand of God the Father Almighty;
8 Whence he shall come to judge the quick and the dead;	8 From thence he shall come to judge the quick and the dead.
9 And in the Holy Ghost;	9 I believe in the Holy Ghost;
10 The Holy Church;	10 The holy Catholic Church; the communion of saints;
11 The remission of sins;	11 The forgiveness of sins;
12 And the resurrection of the flesh, Amen.	12 The resurrection of the body; and the life everlasting, Amen.

This creed has these peculiar virtues; it was not denied by good men; it anathematized no saints; it created no divisions; but for these very reasons it has been consid-

ered too scriptural, charitable and general to satisfy spiritual tyrants, and has, therefore, been interpolated and neglected, while others have been preferred of a more heretical and uncharitable character.

EARTHLY GOVERNMENTS AND PERSECUTIONS.

Jesus said, My kingdom is not of this world, and plainly intimated that the kings of the earth would persecute his cause. At the advent of our blessed Savior, the earthly governments were all pagan, and to be a Christian was criminal in the sight of the law and in the opinion of the citizen. The infants of Bethlehem were slain by the sword aimed at the Savior, but Herod did not long survive the cruel edict. Antipas beheaded John the Baptist; but was soon after defeated by the Arabian king, and his dominion was taken from him and he was sent into banishment.

Salome, who desired the head of John, lost her head in the ice cakes where she had fallen in, in the winter.

Judas ended his career by suicide before the death of the Savior he had betrayed.

Of *Pilate* Eusebius says: "Neither did the equity of "God forget the sentence which Pilate had pronounced "against his Son; but cast upon him such a load of calam- "ities that in the conclusion he became his own execu- "tioner." ii. 58.

Caiaphas, after only three years, was ignominiously deposed by the Roman governor.

Herod Agrippa slew James and put Peter in prison, but the angel of the Lord slew him. Acts 12: 23.

Ananias, the high priest, commanded them to smite Paul on the mouth, and Paul said, "God shall smite thee." He was slain A. D. 66, by a faction headed by his own son.

Ananus, the high priest, slew James the Lord's brother, and was soon deposed by Agrippa. The first martyr whetted the appetite for blood, and a general persecution of the Jews followed. The first pagan persecution was by Claud-

ius, the Roman emperor (Acts 18: 2), directed against the Jews, which drove the Christians from Rome; for the Christians being all Jews by birth, were involved in their common calamities. This Claudius was a stupid drunkard and a glutton. He married for his fourth wife Agrippina, the mother of Nero. She soon induced him to adopt Nero and marry him to his daughter Octavia, then but eleven years old. To attend this imperial wedding brought Agrippa—"almost persuaded to be a Christian"—to Rome; and to his favor we may trace not only the good-will manifested to Paul on his journey, but his mild treatment and final discharge. Agrippina, the mother of Nero, by poisoning Claudius, soon made room on the throne for the young tyrant, Nero. This introduces us to the famous "*ten persecutions.*" The number is made ten by division, increase or limitation, according to the fancy of the historian, and thus numbered—

I. The persecution under Nero, A. D. 64.
II. The persecution under Domitian, A. D. 95.
III. The persecution under Trajan, A. D. 108.
IV. The fourth persecution was made under Marcus Aurelius, A. D. 168.
V. The fifth persecution under Severus, A. D. 202.
VI. The persecution under Maximinus, A. D. 235.
VII. The persecution under Decius, A. D. 249.
VIII. The persecution under Valerian, A. D. 257.
IX. The persecution under Aurelian, A. D. 274.
X. The persecution under Dioclesian, A. D. 302.

The first persecution, A. D. 64. "The first imperial persecution was under Nero, who set fire to the city of Rome; "and when the tide of popular fury set hard against him, laid "it to the Christians, and punished them accordingly. Paul "being a Roman citizen, was saved from torture, and be-"headed on the Appian Road some distance from the city. "Vast multitudes suffered; some were wrapped up in "skins of wild beasts, and worried by dogs; others were "braced round with tunics steeped in pitch, placed at cer-"tain distances, and set on fire to illuminate the streets

"by night, instead of lamps. These scenes of horror con-
"tinued for a length of time, to gratify the whims of a
"savage tyrant, who sported in human blood. The per-
"secution extended to the provinces, and lasted as long
"as Nero lived."

On the death of Nero, Galba, Otho, Vitellius, and Vespasian quickly succeeded. The last returned from his command before Jerusalem to the throne. Titus, his son, pressed the siege. The Christians fled to Pella in the mountains of Syria, as Jesus directed. The wretched Jews suffered inconceivable horrors. The following incident gives a true picture of their extremity:

"A woman, reduced by hunger to the last extremity,
"took her sucking infant from her breast, then fixing her
"eyes upon him with a look of wild despair, thus expressed
"the anguish of her heart: 'Hapless babe, shall I take
"away thy life to prolong my own? or by giving thee my
"milk, to what wretched misery shall I reserve thee? Wilt
"thou not be doomed to die at last with hunger, or to live
"a Roman slave?' In saying this she thrust a knife into
"the throat of her little infant, and divided his body in
"two equal parts, one of which she roasted and ate, re-
"serving the other half for her meal the next day. Some
"of the garrison happened to be passing, and perceiving
"the smell of something roasted, entered the house, and
"with horrid threats insisted upon the woman's producing
"the fragments of her repast. She produced the frag-
"ments of her half-devoured child. Seeing them turn
"pale with horror at the sight, she said, 'You are not
"surely more nice in eating than a woman; nor can your
"feelings be more tender than those of a mother: you see
"the remains of my dear ill-fated infant; I have eaten
"one half, you well may eat the other.' They made no
"answer, but turned away. Titus destroyed the city and
"the temple, and put to death in Jerusalem and the neigh-
"boring cities nearly a million of people. Many hundreds
"he crucified. Of ninety-seven thousand prisoners, he
"sent Nero six thousand for slaves; thirty thousand were
"sold as bondmen into Egypt; eleven thousand in one
"place, he caused to perish by starvation. At Cesarea he
"murdered two thousand five hundred on his brother's
"birthday, and a greater number at Berytus on his fa-
"ther's. He distributed nearly thirty thousand through

"the provinces of Rome, to be destroyed in the theaters "by the sword or wild beasts to make a Roman holiday."

These sufferings were plainly foretold by the proph et Daniel, and also by our Savior. We drop a tear over the sufferings of the children of Abraham, and purposely note the event in connection with the first persecution. Titus succeeded his father, but was carried off by poison to make room for his brother Domitian.

THE SECOND PERSECUTION WAS A. D. 95, by Domitian, when forty thousand Christians are supposed to have suffered. Simeon, bishop of Jerusalem, was crucified. All kinds of torture, rack, searing, broiling, burning, scourging, stoning, and hanging were resorted to. Timothy, the pastor of the Christian Church at Ephesus, suffered A. D. 97. Plutarch the great Grecian writer, lived at this time; but the new religion had not acquired sufficient importance yet to command notice from his pen, or, as Tillemont remarks, perhaps he did not care to speak ill of it, or dare to speak well of it. The Christians had enjoyed thirty years of peace and prosperity, and churches had been planted in most of the principal parts of the empire. Eusebius says: "St. John the evangelist was banished to the Isle of Patmos where, according to Irenæus, he had received his Revelation. At the same time Domitian being troubled with the jealousy which Herod had formerly conceived, ordered search to be made after such persons as were of kin to Christ, and the grandsons of Judas, the brother of Christ, according to the flesh, were brought before him (says Hegesippus), but when he had examined them, and understood the meanness of their condition, and that the kingdom of Christ was not of this world, but future and spiritual, he gave no further disturbance to them or the church; and afterward they held episcopal authority in it down to the time of Trajan." Euseb. iii. 70. Domitian died the following year.

THE THIRD PERSECUTION, A. D. 108, was under Trajan. Trajan had many excellent qualities, and Pope Gregory, it is said,

prayed his soul out of hell; which is a good comment on Matt. 16: 26, and what a Pope's prayers can do. In this persecution Ignatius was put to death, after being tortured. Symphrosa, a widow, was scourged, hung by the hair, and afterward drowned with a stone hung to her neck. This persecution continued for many years. Pliny at that time was governor of Bithynia, and by letter had consulted Trajan in what manner he was to act with respect to the Christians, in whom he declares no crime could be found. "Their only error is this, that on a certain day they meet before sunrise, and in two choirs sing hymns to Christ as a god." Trajan's answer reflects no credit on the throne. He said: "The Christians are not to be sought for, nor to be molested on anonymous information; but that on conviction they ought to be punished."

If they were guilty why were they not to be sought after? or, if they were not guilty, why were they to be punished? We can easily see that his action was influenced by his pagan subjects. Clement and Ignatius suffered under his reign. Symeon, the second bishop of Jerusalem, was put to death. He was the son of Cleopas. He was informed against as being of the house of David, and endured the torture, though one hundred and twenty years old. He was then crucified. Up to this time, says Eusebius, the church was pure and unspotted; for up to this time those lived who had known Christ in the flesh. iii. 73. At this time lived Aquila who made a literal translation of the Bible into Greek. Jor. i. 300.

The fourth persecution, A. D. 168, was under Marcus Aurelius, "a mild and amiable man," who in his old age would still take his book and go to Sextus, the philosopher, to be instructed. While Alcibiades and Attalus lay in prison, Attalus received a revelation that Alcibiades did wrong in rejecting animal food, as refusing God's creatures; whereupon Alcibiades resumed animal food. Both were soon put to death. * * * Under this reign the Christians were banished from their houses, stoned, imprisoned,

plundered, and forced to walk over nails and sharp stones barefooted, and afterward put to death. In this persecution Polycarp suffered. During this reign Bardesanes, a Syrian Christian, very highly esteemed by Eusebius, wrote a book against *Fate and Astrology*. Some think the Manicheans borrowed some of their ideas of the "Two Principles" from Bardesanes.

A. D. 171 arose the Montanists with whom Tertullian was united. They professed to enjoy great illuminations of the Spirit, pretended to prophesy, and were very rigorous in doctrine and devotion. Some of their principal speakers were women. Jor. i. 352.

THE THUNDERING LEGION.

A. D. 174 while the army of Marcus Aurelius was in great distress before the enemy for want of water, they were relieved by a shower of rain, attended with hail, thunder and lightning so terrific as to disconcert the enemy and put them to flight. The pagans attributed this providential deliverance to the virtues of the emperor and their magicians; but the Christians to the prayers of the Christian soldiers. Eusebius says he has the authority of the heathens for the story, and that a "Melitine legion consisting of Christians prayed for this relief." v. 93. Jortin calls it "a *silly story* of the Thundering Legion." i. 341. At this time Lucian, the skeptic Epicurian, wrote against the Christians in a free, loose, unreliable, yet elegant style.

THE FIFTH PERSECUTION was under Severus, A. D. 202. He suddenly published edicts forbidding Christian assemblies or professing the name of Christ. Irenæus suffered. In Egypt and Gaul the persecution raged with dreadful violence. In this persecution, Perpetua and Felicitas, both mothers with their infants, were drawn from prison to the theater, and exposed to the fury of horned beasts, with many others. The pagans offered the customary gaudy robes as priests of Saturn; but they begged to be permitted to die without even the outward appearance of deny-

ing Christ, and were allowed to suffer in their own apparel. They were first torn by beasts, then hewed to pieces by gladiators. Severus was an African, a fellow-countryman of Tertullian and Cyprian, two eminent bishops, great, yet not of the spirit of the first Christians. Tertullian says that a Christian, named Proculus, cured Severus, the em peror, of a disease with oil, for which Proculus was kept in the palace as long as he lived, and the emperor favored the Christians. But this lasted only for a time. Severus was cruel, haughty, stubborn and unreasonable. When he sent forth the edict that the Christians and Jews were to make no more converts, many fled; for which Tertullian, the Montanist, condemned them; others redeemed themselves with money. But Rutilius finding both fail, suffered torments and death with great fortitude. Theophilus, bishop of Antioch, the first Christian or worshiper of God who ever spake the word trinity, lived at this time, and disputed with the heathen Autolycus on the resurrection. Theophilus contends for the resurrection, the life of the spirit after death, and also the resurrection of the body,* and appeals to Paul's writings as Scripture. After the death of Severus, A. D. 211, to Maximinus, 235, the Christians had quiet and prosperity.

The sixth persecution, A. D. 235, was under Maximinus. In this persecution the Christians were outlawed. Hippolis was tied to a wild horse and dragged to death. Others were burnt. Maximinus was by birth a Thracian; by his savage courage and fierce and bulky stature he made the soldiers look up to him as a chief worthy of the empire. Being naturally cruel, and now raised above all control, he published a bloody edict against the Christians, and his pagan subjects did not escape.

The seventh persecution, A. D. 249, was under Decius. In this persecution many eminent Christians suffered, among whom was Balylas, pastor of the church at Antioch. Several females, of exemplary piety, endured the most severe tortures with constancy and fortitude. The famous

*Jortin 359, 360.

Origen at the age of sixty-four endured much. Thrown into a loathsome prison, loaded with chains, his feet and hands extended to the utmost for days in the stocks, his tortures were protracted to prolong his sufferings; in the interim, Decius died, and with a shattered frame Origen was released, and lingered five years with a broken constitution.

THE EIGHTH PERSECUTION, A. D. 257, was under Valerian. In this persecution many suffered, both men and women. Lawrence, a Christian deacon, was broiled over the fire on a large gridiron. Some were burnt, and others sawn asunder. Saturninus, the first bishop of Toulouse, in Gaul, was torn to pieces by a wild bull.

THE NINTH PERSECUTION, A. D. 274, was under Aurelian; made short by the tyrant's own death. This was the first emperor who took part with the church to enforce discipline. Reeves, the Roman Catholic, says:

"A provincial council of bishops, convened together at "Antioch, had pronounced the sentence of deposition and "excommunication upon Paul of Samosata, the bishop of "that see for denying the divinity of Christ. Paul put him-"self under the protection of Zenobia, and thereby set the "bishops and their censure at defiance. Queen Zenobia, no "less renowned for her literary than for her military tal-"ents, was at that time mistress of the East, and kept her "court at Palmyra, a magnificent city in Syria, bordering "on the desert of Arabia. She had been educated in the "Jewish religion, and had applied to Paul of Samosata for "instruction in the Christian religion. Aurelian declared "waragainst her, laid siege to her capital, which he took, "andcarried her away to grace his triumphal entry into "Rome. The oriental bishops being no longer under her "control, sent an address to Aurelian, praying that the "canonical sentence, passed some years before against "Paul the arch-heretic, might be put in execution, to "which he readily consented." p. 73.

Reeves might have added that this council condemned the celebrated term *Homoousion* as heresy, which was afterward adopted by the Roman Church as the test of orthodoxy.

THE TENTH AND LAST PAGAN PERSECUTION, A. D. 305. The tenth persecution was under Diocletian.

After Galerius and Constantius, Maximin and Maxentius, Constantine the Christian ascended the throne, the succession to which we will notice, the better to understand its power for good or evil to the Christian Church.

ROMAN EMPERORS OF THE FIRST THREE CENTURIES.

A. D. AUGUSTUS. Christ is born.
14. TIBERIUS. Christ is crucified.
37. CALIGULA. Called himself a god.
41. CLAUDIUS. Christians leave Rome.
54. NERO. The first persecution.
68. GALBA.
69. OTHO. VITELLIUS.
69. VESPASIAN.
79. TITUS.
81. DOMITIAN. The second persecution.
96. NERVA.
98. TRAJAN. The third persecution.
117. ADRIAN.
138. ANTONNIUS PIUS.
161. MARCUS AURELIUS. The fourth persecution.
180. COMMODUS.
193. PERTINAX. DIDIUS. NIGER.
193. SEVERUS.
211. CARACALLA. GETA.
217. MACRINUS.
218. HELIOGABALUS. A Priest of the Sun.
222. ALEXANDER SEVERUS. Fifth persecution.
235. MAXIMIN. Sixth persecution.
238. MAXIMUS. GORDIAN.
244. PHILIP THE ARABIAN.
249. DECIUS. Seventh persecution.
251. VIBIUS. GALLUS.
254. VALERIAN. Eighth persecution.
260. GALLIEN.
268. CLADIUS the second.
270. AURELIAN. The ninth persecution.
275. TACITUS.
276. FLORIAN.
277. PROBIUS.
278. CARUS. CARIUS. NUMERIAN.
284. DIOCLESIAN and MAXIMIAN. Tenth persecution.
304. GALERIUS and CONSTANTIUS.
305. MAXIMIN. LICINIUS. MAXENTIUS.
306. CONSTANTINE.

A. M. 4000. At the birth of the Savior the Roman government had existed in the various forms of kingdom, republic, or empire, for over seven hundred years. Its religion was pagan. Its power was supreme over all the civilized world. Its peculiar sacerdotal office of *Pontifex*

Maximus had from the days of Numa been exercised by a chief senator, but Octavius assumed it as emperor.

Octavius, the nephew of Julius Cæsar, who reigned when Christ was born, had seized every office of king, priest, pontiff, prætor, consul, and the senate confirmed all by bestowing upon him the seal of imperial greatness in the title of *Augustus*. He did not abuse his power, however, for evil. He gathered around him men of letters, wits, sages and poets; and rejoiced in the establishment of peace, providentially guided by Him who brought into the world the "Prince of Peace."

A. D. 14. Tiberius perfected a stupendous tyranny, and men were happy or miserable, according as he frowned or smiled. He covered an island in the Mediteranean with gardens, arbors, buildings, and luxury, and from this paradise of sin, like some fabled deity, afflicted the world. Under his reign Christ was crucified. He was slain A. D. 37.

Caligula was the worst of tyrants. He considered himself a god, and built a temple to his own divinity. He wished that all the Roman people had but one head, that he might sever it at a blow. He carried a box of snuff for the nobles whom he would have die. If a noble refused a pinch the executioner seized him. If he took it he died of the fatal drug. He had a peculiar way of nodding or pointing his finger, by which the executioner knew his victim, and the man to whom he thus nodded, or pointed, died. There was no debate, no appeal, no trial. After four years he was slain.

A. D. 41. Claudius, the nephew of Tiberius, was a dull, cold, stupid gluttonous drunkard, who, too dull to think, permitted those around him to exercise the cruelty of the throne. Messalina, the empress, personified every detestable vice and inhumanity. She even went through the ceremony of marriage with one of her paramours, almost under the eyes of her brutal husband. A. D. 44. In the reign of this stupid emperor, the Jews were expelled from Rome. (See Acts 18: 2.) Paul was carried prisoner

to Rome. England was fully subdued to the Roman arms, and received the gospel. Messalina being put to death, Claudius married Agrippina the widowed mother of young Nero; then married his own daughter Olympia to Nero. Both were children, Nero sixteen, and Olympia, the daughter of Messalina, only eleven. To attend the nuptials of these, Agrippa, almost persuaded by Paul to be a Christian, returned to Rome; and during the festivities, Paul arrived a prisoner; and, owing to the favor of Agrippa and to this festive occasion, was permitted to preach, and finally set at liberty. By a dish of mushrooms, and a doctor's skill in anointing the tyrant's throat for hoarseness, the mother of Nero relieved herself of a husband, the world of a tyrant, and placed young Nero on the throne.

A. D. 54. NERO. His name combines all that is cruel and infamous. "The first persecution," the death of Paul, Peter and others, mark this reign. He burned the city of Rome for sport, accused the Christians of the crime, and punished them to increase the sport. He threw young girls to the tigers for sport. He compelled aged Christians to slay each other as gladiators, for sport. Flying from his enemies, his coward hand attempted his own life. A friend gave the desired blow and the monster died.

A. D. 68. GALBA was exalted to the throne. After four months he was murdered, and Otho, a former companion of Nero, reigned, and died by suicide. A. D. 69 the army in Germany chose Vitellius, the glutton; but another voice came from the walls of Jerusalem. The army there had chosen Vespasian.

A. D. 69. VESPASIAN delighted more in money than in blood, and the empire rejoiced in being robbed instead of being slaughtered.

A. D. 79. TITUS, the "darling of the world," succeeded; but in two years death made way for Domitian, another son of Vespasian.

A. D. 81. DOMITIAN. He was the brother of Titus. He surpassed Nero and Caligula in the excess of cruelty. Spies

and executioners were everywhere present. Every condition was a crime. No man was safe. Every phase of deportment was suspicious. Death was the only refuge. The wealthy citizen was first surprised when by decree of the senate, the emperor was made his heir; but death followed closely upon this honor, and the death of the millionaire brought the emperor in possession of the property. Domitian conducted the second persecution against the Christians. He was succeeded by Nerva.

A. D. 98. Nerva was an old man; but though he reigned only sixteen months, he introduced a succession of good emperors, whose pagan virtues adorn the throne of the second century.

A. D. 103. Trajan introduced the third persecution. He was a Spaniard, and a stern conqueror; but obeyed the laws. One told him that his minister would murder him on the first opportunity. "Come," said Trajan, "come and tell me the particulars to-morrow." The emperor went and supped with his minister, was shaved by his barber, for feigned sickness received medicine from his surgeon, drank his wine, bathed in his bath; and on the morrow told the informant that he had proved his minister. Such an emperor deserved to live long; but he soon died, naming Adrian his successor.

A. D. 117. Adrian, the peaceful, withdrew his battalions from the borders of the empire, and sought peace. He journeyed through his whole empire for seventeen years, never resting twice in one spot. His learning was equal to his activity. He criticised Favorius, the grammarian. Favorius was right. Why did you not contend, said his friends? "Do you think," said this sensible man, "that I would contend with a man who commands thirty legions?" But his vengeance was severe upon the rebellious Jews. Fifty towns and a thousand villages were destroyed. Jewish slaves glutted every market, crowded all public works. Jerusalem was named Ælia Capitolina, and the statue of the unclean hog was placed over its gates to

deter the poor Israelite from entering. He instigated or permitted the fourth persecution. Adrian was cruel, as well as great. He executed his brother-in-law, aged ninety, and a grandson, aged eighteen, on the merest suspicion of treachery. The old man prayed that the cruel Adrian might in his last days desire death. The curse was remarkably fulfilled. Adrian lived to suffer, without relief. Physicians, priests, sorcerers, tried their arts in vain. Slaves shrunk from the task of slaying him. He stabbed himself with a dagger, but yet died not. Then he wrote his desire for death, and his happiness at its approach in pathetic lines. Pope has paraphrased them; instilled into them the Christian's hope of immortality, and they are sung in Christian congregations, commencing as follows:

"Vital spark of heavenly flame,
Quit, O, quit! this mortal frame."

Finally death relieved him of suffering in the sixty-fifth year of his age, and the twenty-first of his reign.

A. D. 138. ANTONINUS PIUS was a good emperor, and inspired the world with confidence in his wisdom and prudence. A conspiracy was discovered. The senate would make investigation. "Stop here," said the emperor, "I do not wish to find out how many people I have displeased." He reigned twenty-two years, and was succeeded by Marcus Aurelius.

A. D. 161. MARCUS AURELIUS, pursued virtue in his own way, permitting a fierce persecution of the Christians. An insurrection broke out in Syria, headed by Cassius, a descendant of the patriot. He was slain. The senate would have punished, but Aurelius wrote, "I wish I could give back their lives to the fallen. Pardon the children of Cassius, what crime have they committed? Let them live in safety; let them retain all that Cassius possessed, to be a monument of your clemency and mine." Approaching death, a tribune came for his orders. "Go to the rising sun," said he, "for me, I am just going to set." His son, the unworthy, succeeded him, and the golden age closed.

A. D. 181. COMMODUS renewed the atrocities of the first century. He was more cruel than Nero. After thirteen years' reign he was assassinated.

A. D. 193. PERTINAX reigned three months, and was murdered.

A. D. 193. DIDIUS, the wealthiest citizen, distributed about one thousand dollars to each soldier of the Prætorian Guard, and bought the empire, and ascended the throne, only to give place after seventy days to Severus.

A. D. 193. SEVERUS, the Illyrian, bade Didius prepare for death. The executioners killed him. Niger had been elected by the army in Syria, but his head was soon brought to Severus. He terrified all adversaries. To the soldiers who had preferred Didius, he said: "Whoever of you wish to live, will depart and never approach within thirty leagues of Rome. Take their horses and accouterments," said he to the other soldiers, "and chase them out of sight." He commanded, and the streets ran with blood. The noblest senators fell. His son, Caracalla, was approaching to assassinate him, when being warned, he turned around, and the sword fell. The son was pardoned, but his accomplices died. This son succeeded him in 211.

A. D. 211. CARACALLA commenced his reign by stabbing his brother Geta, in his mother's presence, and in her arms. His reign was such as this first act promised. Rome had conquered and robbed the world, and all wealth and luxury were in the hands of the tyrant. Life had no value. Madmen ruled. Murder was legalized. Rapine was encouraged. Vice was public. Crime was unpunished. Caracalla ordered a province destroyed; but Macrinus put the monster to death.

A. D. 218. MACRINUS was soon assassinated, and a long-haired and beautiful boy of seventeen, a natural son of Caracalla, beloved by the soldiers, was chosen. He was handsome, gentle, mild and captivating. He was a priest of the temple of the sun; and had no thought but to magnify his office by the increase of pleasure and happiness.

Dress, jewels and golden ornaments were worn once, and given to the servant. He made his grandmother a member of the Roman senate, and created another senate of women to regulate etiquette and fashion; over which his own mother presided. He was assassinated.

A. D. 222. ALEXANDER was but sixteen when exalted to the throne. Taught by a Christian mother, his constant motto was, "Do unto others as you would that they should do unto you." He said that he would appoint his governors as the Christians did their bishops, viz: by first advertising for objections. He was murdered by Maximin who succeeded him.

A. D. 235. MAXIMINUS was a Thracian giant, a soldier, and a favorite with the army. He was "eight feet high. He could tire down a horse, or break his leg with a blow of his hand. He could throw thirty wrestlers without drawing his breath; eat forty pounds of meat or drink twelve quarts of wine." He had a son, beautiful, graceful and affectionate; yet a giant like himself. The proud and cruel Thracian who, though emperor, hated the Romans, and persecuted the Christians, was slain with his son, in wars instigated by the senate.

A. D. 238. GORDIAN, a gentle-tempered youth, wore the purple, now faded from its former grandeur. He was soon murdered.

A. D. 244. PHILIP, the Arabian, reigned. But murder soon removed him, and Decius, Virius, and Gallus all succeeding each other gave place to Valerian.

A. D. 254. VALERIAN instituted the eighth persecution. He was a great favorite, but very unfortunate. In the war with the Persians he was taken prisoner by Sapor, and with other monarchs he was harnessed, and used as a brute to draw the car of his conqueror. All ransom was refused, and he died a slave, insulted and derided, and his skin was stuffed and hung up, an offering to the gods, or a warning to tyrants.

A. D. 260. GALLIEN gave place to Claudius, and he to Aurelian.

A. D. 270. AURELIAN. Under Aurelian was the ninth persecution. He was the first emperor who exercised the imperial powers to execute the decrees of the church. Having conquered Zenobia, Queen of Palmyra, he enforced the decree of the Council of Antioch, removing Paul of Samosata, for asserting that Christ was *Homoousion* with the Father, in the divine nature, and a man simply in the human nature. Aurellian was murdered.

A. D. 276. FLORIAN.

A. D. 277. PROBUS, the son of a gardener, rose to distinction. The enemies of the empire fell before him. He crossed the Rhine and killed in battle four hundred thousand men. Nine kings threw themselves at his feet. Sixty cities were overthrown. The houses were burned. The fields were desolate. In every part he ruled or ruined. But the fate of a Roman emperor awaited him.

A. D. 278. CARUS and Carnus and Numerian.

A. D. 284. DIOCLETIAN and Maximian introduced the tenth persecution.

DIOCLETIAN AND MAXIMIAN. It was twenty years after the Aurelian persecution, when Diocletian inaugurated the tenth and last pagan persecution. Diocletian, to ease himself from the cares of the vast empire, chose as associate emperor *Maximian*. After nine years each chose a colleague. Diocletian chose the reckless Galerius; and Maximian chose the virtuous Constantius Chlorus; so that there were now four emperors, viz:

DIOCLESIAN *and* *Galerius* associate.	MAXIMIAN *and* *Constantius* associate.

CONSTANTIUS had been sent to Britain under the previous reign by Aurelian, where he had married Helen, a Christian lady; and probably himself worshiped Christ "along with the gods of Rome," as indeed Constantine his son did at the temple of Apollo, when in 308 he presented that god a magnificent offering. Nean. ii. 5, 7.

FOURTH CENTURY.

THE TRANSITION AGE.

PONTIFF, 189—MINISTERS, 193—TRINITY, 198—DR. STANLEY, 200—COUNCIL, 202—FATHERS, 209—HOMOOUSION, 213—FATHERS, 216—ALEXANDER'S SCRIPTURE, 220—TWO CHURCHES, 229—CREEDS, 230—EMPEROR'S SWORD, 234—EPISCOPAL SINNERS, 236—TRICK, 236—PERSECUTION, 238—TRUTH, 240—CONSTANTINE'S BAPTISM AND DEATH, 244—LAWS, 245—DONATISTS, 246—BYZANTIUM, 251—BISHOPS OF ROME, 252—BABYLON, 250—POPE, 255—COUNCIL—"ARIAN," 255—ARIAN POPE, 257—THE DRAGON, REVELATION XII., 263—GOTHS, 264—TRIAD, 271—PONTIFF AND VIRGIN, 272—NATIONS, 273.

THE GREAT APOSTACY AND SCHISMS.

Descending from the days of apostolical purity, before entering the age of apostasy, I will prepare the reader's mind by the following table of schisms.

I. A. D. 325. The Roman Church was established on the basis of the Nicene Creed, or two Gods, "God of God." The opponents were anathematized as Arians.

II. A. D. 381. Second schism. Tritheism. The opponents were anathematized as Semiarians and Macedonians.

III. A. D. 411. Third schism. Opponents were called Donatists.

IV. A. D. 431. The fourth schism established Mary as Mother of God. Its opponents were called Nestorians.

V. A. D. 451. The fifth declared Christ full God and full man, creature and creator. The opponents were called Eutychians.

VI. A. D. 680. Sixth. Two wills. Opponents, Monotheletes.

VII. A. D. 1053. The seventh, the Greek schism.

VIII. A. D. 1529. The eighth, Protestantism.

THE TRANSITION AGE.

For twenty years the Christians had now enjoyed tranquillity, with a corresponding prosperity. The churches were numerous and wealthy. The teachers were learned and influential. The revenues were wide and abundant; and their frequent converts embraced men of learning and nobility. Some of the emperors had more than favored the true religion Several kings of Britain had openly professed Christianity, and the famous Queen of Palmyra had boldly defended the faith. Churches had been planted in all parts of the known world; "in all the world," as expressed

by ecclesiastical writers. The great dragon of paganism was bound; and the feeble efforts of Galerius served but to show that the serpent was not dead.

Galerius first persuaded Diocletian to issue an edict of persecution. Then Galerius returning victorious from Persia, compelled first Diocletian and then Maximian to resign the purple, and appointed in their room, for the East Maximin his nephew, and for the West Severus, designing on the death of Constantius, which was daily expected, to imprison or slay Constantine the people's favorite. Constantine was too shrewd to be deceived; but, obtaining the tyrant's consent to visit his dying father, he waited only till Galerius had retired, when, not waiting for the chances of the morning, he set out for Britain, traveling night and day to defy pursuit. He found his father yet alive, who appointed Constantine his successor, commending him to the army, and giving him a dying father's blessing. The old emperor Constantius died at York in July, A. D. 306. Constantine, by birth a Briton, was now thirty-three years old, in the prime of manhood. He did not consult the emperor Galerius; but divorcing his own wife, Menena, the mother of his son Crispin, he married Fausta, the daughter of old Maximian, and sister of the proud prince, Maxentius. Constantine was the people's favorite. Superior in talent, graceful in manners, active and vigilant; bold in his undertakings, and far-seeing and successful in his enterprises, Galerius found in him not only an equal but a superior; one who assumed the purple without his authority, and prepared to wear it without consulting his wishes. Thus the cunningly devised schemes of Galerius all failed, and instead of dictating the movements of Constantine, as a subject, he was forced to compete with him as an emperor; and instead of plotting to keep him as a prisoner, he was forced to plot to keep his own crown. Young Maxentius now announced himself emperor; and old Maximian, with a son and son-in-law emperors, reassumed his authority; and Galerius to

strengthen his party appointed Licinius emperor of the East, where he was opposed by Maximin. Maximian then began to operate against his son-in-law, Constantine, who at first dealt leniently with him, seized and released him; but upon renewed hostilities had him strangled, A. D. 308. Galerius humbled by disease and misfortune issued at Sardis an edict favoring the Christians. He died A. D. 311. Maximin, the nephew of Galerius, now formed a close alliance with Maxentius, the brother-in-law of Constantine, in opposition to Lucinius the last appointed emperor, and assuming authority over all Asia, declared war on Constantine. Constantine, then in the West, advanced toward Rome; but in crossing the Alps is said to have had the famous vision of the cross, viz: a cross in the heavens, bright and luminous, with the words upon it, "By this conquer." He advanced within two miles of Rome, where he met and vanquished the army of Maxentius, who in his flight was drowned in a vain attempt to cross the Tiber on a temporary bridge. Constantine was received at Rome as a deliverer. Constantine then visited Licinius at Milan, and induced him to publish an edict of toleration to the Christians. Maximin then declared war on Licinius and invaded Thrace; but was defeated. In fear of capture, he committed suicide by poison. This left the empire with the two emperors, viz:

CONSTANTINE *in the West.* LICINIUS *in the East.*

Licinius, jealous of the growing popularity of Constantine, declared war against him; but after various misfortunes, and repeatedly receiving clemency, in his despair and ill temper, he began to persecute the Christians. He induced the Sarmatians to invade the empire, and was finally overthrown, and his family became extinct. Constantine now avowed himself the patron of the Christians, but the tolerator of all. The leading Christians professed alarm at his edict of toleration to the pagans; showing an evident departure from the spirit of the gospel. Constantine, now sole emperor, was admitted into the bosom of

the church, and united in the assemblies of the faithful; joining in prayer with the brethren; sitting in council with the bishops; haranguing on different points in religion with the ministers; adding his imperial influence in the celebration of Easter, and lending the wealth and influence of the empire to the building of churches, etc. Reeves, 91.

Constantine thus entered upon the full enjoyment and life of a Christian, only deferring his baptism, in accordance with the incoming fashion of the times, until old age or the nearness of death should give warning of approaching dissolution. He is described by Eusebius as "the servant of Christ, dear to God, endowed with gifts of the Holy Spirit, a man of singular piety, innocent and faithful, religiously exact, and not ashamed of his profession."

THE CHURCH TRIUMPHANT.

Constantine changed the whole state of affairs. He was the open champion of Christianity. He prayed with the faithful, disputed with the bishops, preached on the most intricate and sublime subjects, publicly declared himself not only partaker, but in some measure a priest. The office of SUPREME PONTIFF, which, from the time of Numa to that of Augustus, had always been exercised by one of the chief senators, was since Octavius united with the imperial dignity. Gib. Dec. & Fall, xx. 2 : 212, 213, 218.

A. D. 323. The church was now approaching the summit of earthly glory. The wealth of the empire was used by Constantine with a convert's zeal to build up the new religion. Metropolitan sees commanded princely revenues. Wealth, honor, favor, political advancement, worldly renown, place or position, was sought and found, mainly through the avenues of the church. Her aisles were crowded, if not with confessors, with professors. The court religion carried all before it. Bitter persecutors suddenly became champions of the faith, and pagan philosophers discovered that they had always been Christians

except in name. It is said that in "one year twelve thousand men were baptized at Rome, besides a proportionate number of women and children, and that a white garment and twenty pieces of gold had been promised by the emperor to every convert." As Christianity had become the religion of the empire, the clergy might claim an honorable maintenance; but the wants of the church increasing with her grandeur, Constantine granted to all his subjects permission to leave their fortunes to the church. The ecclesiastical orders being relieved from taxes and state duties, officers multiplied with the immunities. Let a view of one city suffice. One bishop, sixty presbyters, one hundred deacons, forty deaconesses, ninety sub-deacons, one hundred and ten readers, twenty-five chanters, one hundred door-keepers, and eleven hundred gravediggers served the church, or were served by one metropolitan church, while six hundred are named as visitors of the sick in another. A letter of the emperor directs the payment of eighteen thousand pounds sterling to relieve the churches of Africa, and the treasury to be subject to further orders, while each city had a regular allowance of grain for ecclesiastical charity. The way of religion was made easy by the full tide of popular favor; but whether the church was in truth converting the world or the world the church, the meek and lowly disciple of Christ was pushed aside, trampled down, or lost sight of in the contest of rival parties for rich preferments, imperial favor, place and power. So great was the contrast between the glory of the church and its former sufferings, that many suppose that the millennium then commenced. Among these is the eminent and learned professor, GEORGE BUSH, of New York City University. (See Bush on the Millennium, p. 113.) But though the beginning promised well, no thousand years of felicity followed, but the apocalyptical "Beast" soon turned upon the church with all the fury of the annihilated "Dragon." Gib. D. & F. xx. 2: 216, 233.

Socrates says: "The good emperor being entirely in

"the interests of Christianity, erected and adorned several magnificent churches, locked up and demolished the "pagan temples, and made sale of their images" (p. 184.); "forbidding the use of sacrifices, and all the idolatrous "worship, mysteries, rites, and the inhuman entertainment "of the gladiators at Rome. He was not only so just as to "cause whatever honors, privileges or possessions any "Christian had been formerly deprived of to be restored "to the persons injured, or their heirs, but likewise so cordially devoted to the interests of the church that he took "care that all his prefects and inferior *magistrates* should "be *Christians*, and was extremely liberal and generous to "the clergy." p. 186. "He exempted all ecclesiastical "persons from all taxes and pecuniary duties, he established "the liberty of appealing, even finally, from *all inferior officers* and magistrates in the state, to the bishops "of the church; all persons that should have a certificate "from their bishop of their being in the Catholic Church "when they obtained the first or lesser freedom, he entitled "to the greater, that of *denizens*, and ordained that all "determinations of councils and synods should be looked "upon as sacred sanctions, and received as part of the "imperial laws. In short, the church received all the "proofs and pledges of his love imaginable; and thus favored and fortified, the church might have long enjoyed "not only peace and security, but very profitable and "magnificent privileges, had not her own bowels bred "such a flame in her, that in comparison with it, the worst "persecution had been a very great blessing."*

Eusebius says: "Suddenly then, and sooner than said, "those that but yesterday breathed threats and destruction "were no more. The mighty and victorious Constantine, "adorned with every virtue of religion, with his most pious "son, Crispin Cæsar, resembling in all things his father, "recovered the East as his own, and thus restored the "Roman empire to its ancient state of one united body; "extending their peaceful sway around the world, from "the rising sun to the opposite regions, to the north and "the south, even to the last borders of the declining day. "All fear, therefore, of those who had afflicted them was "wholly removed. They celebrated splendid and festive "days with joy and hilarity. All things were filled with "light, and all who before were sunk in sorrow, beheld "each other with smiling and cheerful faces, with choirs

*Socrates, by Palmer, p. 187.

"and hymns, in the cities and villages, at the same time "they extolled *first* of all God the universal King, be- "cause they were thus taught; *then* they also celebrated "the *praises* of the pious emperor, and with him all his "divinely favored children. There was a perfect oblivion "of past evils, and past wickedness was buried in forget- "fulness. There was nothing but enjoyment of the pres- "ent blessings, and expectation of those yet to come."*

Boyle's Council of Nice, in Eusebius, says: "Several "beneficial laws were enacted by the emperor. He re- "called those who had been banished for a profession of "their faith, and their property was restored. He gave direc- "tion for enlarging the ancient churches, and building new "and splendid ones. He commanded that the clergy "should be held in honor, and shielded their persons from "indignity and outrage. The people were exhorted to re- "linquish idolatry, and embrace the true religion, and "many other salutary measures were adopted, to extend "the influence, and to promote the welfare of Christian- "ity."†

Rutter says: "The church, which had received so many "advantages from the conversion and protection of Con- "stantine, cheerfully submitted to acknowledge the emperor "as its *supreme head*, who chose to unite the office of sov- "ereign pontiff with the imperial dignity. No very material "change appears to have resulted from this appointment. "In some cases he corrected its abuses, in others, extended "its powers. Whatever respected the possessions, the "reputation, the rights and privileges of the clergy, he "regulated himself. Every thing relating to religious "controversies, to the forms of divine worship, to the vices "of the ecclesiastical orders, or the offices of the priests, "was submitted to the bishops, or to the consideration of "councils. Constantine assumed to himself the title of "bishop, and regulator of the external affairs of the church; "and he and his successors convened councils, in which "they presided, and determined every affair relating to "discipline."‡

*Euseb. Cruse. p. 438.

†Historical View of the Council of Nice. by Isaac Boyle, D. D. Prepared for Cruse's Eusebius, and published with that work.

‡Rutter, Ec. His. p. 92.

EMINENT CHRISTIAN MINISTERS OF THIS PERIOD.

Alexander, the bishop of Alexandria, was eminent as a subtle disputant. Jortin says of him: "The editors of "Athanasius tell us that Alexander was as mild as a lamb. "Others will think, perhaps, that he and his assessors were "too expeditious in passing sentence, and ready to turn a "brother out of doors without much ceremony." (ii. 26.) "Philostorgius says that Alexander owed his bishopric to "Arius, who might have been chosen, but declined it, and "preferred Alexander to himself."*

Socrates speaks of his great piety and zeal for the orthodox faith, and relates that, being challenged to dispute with a learned pagan, he prevented him by saying, "In the name of Jesus Christ, I command thee *not to speak;*" and the man immediately lost the use of his tongue. Soc. Pal. 214.

St. Athanasius, A. D. 326 to 373. Waddington says: "An adversary, dangerous to the opinions and not wholly "subject to the power of the sovereign, had been raised "up in the person of Athanasius. That great champion of "Catholicism, the most distinguished among the fathers of "the church, not by his writings only, but by his adven- "tures and his sufferings, steadily defended the Nicene "doctrine during forty-six years. He succeeded Alexan- "der in the see of Alexandria, in the year 326."

Gibbon: "He was patient in labor, jealous of fame, "careless of safety, and, although his mind was tainted with "the contagion of fanaticism, Athanasius displayed superi- "ority of character and ability. His learning was much "less profound and extensive than that of Eusebius, of "Cæsarea, and his rude eloquence could not be compared "with the polished orations of Gregory or Basil; but, "whenever he was called upon to justify his sentiments or "his conduct, his unpremeditated style either was clear, "forcible, or persuasive. He was supposed to possess "two profane sciences—the knowledge of jurisprudence "and divination. Some fortunate conjectures were attrib- "uted by his friends to heavenly inspiration, and by his "enemies, to magic."

Jortin (ii. 285) says: "Athanasius promised the Emperor "Jovian a long and happy reign. But the good bishop's

*Jor. ii. 26–30.

"μαντικη failed him sadly, as the emperor reigned only one "year, and died in the flower of his age."

Haweis says: "His cruelty, attachment to the monks, "and some want of Christian meekness, his friends will "not vindicate. The torrent of superstition bore him "down, and his *temper* was not always proof against prov- "ocation. I shall look for greater Christians in humbler "life. No where for a more able defender of the cause of "God and of truth. I revere and honor Athanasius, but I "hear his representations of his enemies with the suspicion "that a knowledge of my own heart compels me to exercise. "That he was not exempt from many things highly blama- "ble, is certain; yet, if we dare not palliate his faults, "candor forbids severe reprehension, and wishes to impute "them rather to the times than to the man. Anthony's "life, by Athanasius, is as mortifying a proof of the spirit "of the biographer, as of the hero of the tale, and an "afflicting evidence of the piety then had in the highest "estimation. I turn from it in disgust, and am amazed "that a man of Mr. Milner's spirit can affect to gloss over "it with lines of palliation, if not of approbation. The "pride and self-righteousness of the human heart ought "not to be so treated, to exalt such a character. Even "Athanasius can report miracles the most absurd, ridicu- "lous, and contemptible."*

Moshiem says: "Invincibly firm in his purpose, he was "deaf to the most powerful solicitations and entreaties. "He is celebrated on account of his learned and pious "labors."

Milner says: "I run through his works, and find nothing "important in them; 'they are wanting in meekness;' and "his treatise on the unpardonable sin is a monument of "infirmity. It is wonderful that he should be betrayed "into such an interpretation of the unpardonable sin." (i. 324.)

"Arius," Neander says, "was a presbyter of the Alex- "andrian Church, and presided over an independent church, "which went by the name of Baucalis. Being a rigid as- "cetic, wearing their pallium, he had probably great influ- "ence with his community, as this was a mode of life, "which there easily procured the highest respect." (ii. 365.) "He was a scholar of the Presbyter Lucian, of An "tioch. From this school he took that direction which led

*Hawies, i. 271, 283, 287, 289.

"him to place the free grammatical interpretation of the "Bible at the basis of his doctrinal system. In the An- "tiochean school, too, he probably took a direction in op- "position to the doctrines of Paul of Samosata, which led "him to give particular prominence to the doctrine to the "distinction of hypostases, and what was connected there- "with, to assume at the same time a polemic attitude 'against the *Homoousion*." (ii. 361.) "The above men- 'tioned council at Antioch, in 269, in the heart of the po- "lemical opposition to monarchism, was moved to con- "demn the expression, *Homoousion*." i. 606.

Gibbon says of Arius: "His most implacable adver- "saries have acknowledged the learning and blameless life "of that eminent presbyter. The figure and manners of "Arius, the character and numbers of his first proselytes, "are painted in very lively colors by Epiphanius." ii. 243.

Mosheim. "He was a man of subtle turn, and remark- "able for his eloquence, possessing great firmness and con- "stancy of mind." Mosheim, i. 124, 125.

Stowe: "Some of Arius' writings, consisting principally "of poems and letters, are still extant, and contain a vari- "ety of important testimony which there is no reason to "impeach." Stowe on the Bible, 105.

Waddington thus reports the words of Maimbourg, the Roman Catholic. Waddington says: "So far from joining "in the anathemas which are commonly heaped upon him, "we shall perform a more grateful office in bearing testi- "mony to the purity of his moral life, and the probable "sincerity of his religious opinions. Respecting the less "important circumstances of his manners and conversation, "we shall be contented to adopt the language of a writer "who has seldom treated either him or his followers "with any show of candor or justice. 'Arius made use of 'the advantages he was master of by art and nature, to "gain the people; for it is certain that he had a great "many talents which rendered him capable of nicely in- "sinuating himself into their good opinion and affections. "He was tall of stature, and of a very becoming make, "grave and serious in his carriage, with a certain air of "severity in his looks, which made him pass for a man of "great virtue and austerity of life. Yet this severity did "not discourage those who accosted him; because it was "softened by an extraordinary delicacy in his features that "gave luster to his whole person, and had something in it

"so sweet and engaging, as was not easily to be resisted. "His garb was modest, but withal neat, and such as was "usually worn by those who were men of quality as well "as learning. His manner of receiving people was very "courteous and very ingratiating, through his agreeable "way of entertaining those who came to him upon any "occasion. In short, notwithstanding his mighty [great] "seriousness, and the severity and strictness of his mien, "he perfectly understood how to soothe and flatter, with all "imaginable wit and address, those whom he had a mind "to bring over to his opinion and engage in his party.'" Maimbourg, Histoire de l'Arianisme, Tom. i. p. 20. Waddington, p. 94.

"EUSEBIUS PAMPHILUS, bishop of Cæsarea in Palestine," Mosheim says, "was a man of immense reading, justly fa- "mous for his profound knowledge of ecclesiastical history, "and singularly versed in other branches of literature, more "especially in all the different parts of sacred erudition."

Waddington says: "EUSEBIUS, of Cæsarea, was extremely "diligent and learned, and the author (says Jerome) of "innumerable volumes. His ecclesiastical history and life "of Constantine, furnishes the best lights which we have, "respecting his own times; and with our only consecutive "narrative of the previous fortunes of Christianity. He has "faithfully discharged his historical duties."

Milner says: "About this time, 340, died the famous "Eusebius, of Cæsarea. He was the most learned of all "the Christians.'

Gibbon says of Athanasius: "His learning was much "less profound and extensive than that of Eusebius, of "Cæsarea. Lactantius adorned the precepts of the Gospel "with the eloquence of Cicero, and Eusebius consecrated "the learning and philosophy of the Greeks to the service "of religion."

"This famous prelate, a great favorite at court, remark- "able for his knowledge, reading, and ecclesiastical inves- "tigation, stands eminent among the first authorities for "church history."*

Stowe says: "EUSEBIUS, surnamed *Pamphilus*, from his "friend the martyr, was born in Palestine, in the year 264, "and died in 340. He is the most valuable of all the early "church historians, and has been, perhaps, sufficiently "characterized in the second chapter of this work. He

*Gib. ii. 211, 259.

"was bishop of Cæsarea in Palestine, an amazingly diligent "reader, amiable, unprejudiced, and candid." (115.) "His "numerous historical writings are still held in great esteem, "and there is nothing that can supply their place. Not- "withstanding all that partisan zeal has from time to time "alleged against him, there is no historian equally volumin- "ous on whom fewer errors can be proved."

Schaff says: "The title father of church history belongs "undoubtedly to the learned, candid, and moderate Euse- "bius, in the same sense in which Herodotus is called the "father of profane history. He had a mild disposition, "love of peace, and aversion to doctrinal controversies."

"Eusebius was laborious and industrious, and must have "spent much time and pains in reading, collecting, and "digesting; but little in style."*

"I doubt not but his many amiable qualities caused him "to be set down in the number of saints, in some ancient "martyrologies. It is true that he hath not remained in "quiet possession of this title; but, in my opinion, it were "temerity to judge him absolutely unworthy of it."†

Osius was bishop of Cordova, in Spain. He "preferred "the pastoral care of the whole church to the government "of a particular diocese." "Osius was accused, perhaps "unjustly, of retiring from court with a very ample for- "tune." D. & F. ii. 211. He was a great favorite with the emperor; and generally respected, honored, and beloved.

HISTORICAL VIEW FROM GIBBON.

"From the age of Constantine to that of Clovis and "Theodoric, the temporal interests both of Romans and "barbarians were deeply involved in the theological dis- "putes of Arianism. The historian may, therefore, be per- "mitted respectfully to withdraw the vail of the sanc- "tuary and to deduce the progress of reason and faith, of "error and passion, from the school of Plato, to the de- "cline and fall of the empire. The genius of Plato, in- "formed by his own meditation, or by the traditional knowl- "edge of the priests of Egypt, had ventured to explore "the mysterious nature of the Deity." (Gib. ii. 235.) "The "Athenian sage was incapable of conceiving how the "simple unity of his essence could admit the variety of "distinct and successive ideas which compose the model

*Jortin, i. 92. †Dupin.

"of the intellectual world; how a being purely incorporeal "could execute that perfect model, and mold with a plas- "tic hand the rude and independent chaos. The vain hope "of extricating himself from these difficulties, which must "ever oppress the feeble powers of the human mind, might "induce Plato to consider the divine nature under the "threefold modification of

"I. The First Cause.

"II. The Reason, or *Logos*.

"III. And the Soul or Spirit of the Universe.

"His poetical imagination sometimes fixed and anima- "ted these metaphysical abstractions; the three *archical*, "or original principles, were represented as three Gods, "united with each other by a mysterious and ineffable "generation; and the *Logos* was more particularly consid- "ered under the more accessible character of the Son of an "eternal Father, and the Creator and the Governor of the "world. Such appear to have been the secret doctrines "which were cautiously whispered in the gardens of the "Academy; and which, according to the more recent dis- "ciples of Plato, could not be perfectly understood, till "after an insidious study of thirty years." (ii. 236.) "The "theology of Plato might have been forever confounded "with the philosophical visions of the Academy, the Porch "and the Lyceum, if the name and the divine attributes "of the *Logos* had not been confirmed by the celestial pen "of the last and most sublime of the Evangelists." (ii. 237.) "Theophilus, bishop of Antioch, was the first "who employed the word Triad, or Trinity, that ab- "stract term which was already familiar to the schools "of philosophy. The same subtle and profound questions "concerning the nature, the generation, the distinction, "and the equality of the three divine persons of the mys- "terious Triad, or Trinity, were agitated in the philosoph- "ical and in the Christian schools of Alexandria." (ii. 239.) "The trinitarian controversy was revived in the ancient "seat of Platonism, the learned, the opulent, the tumultu- "ous city of Alexandria, and the *flame* of religious discord "was rapidly communicated from the school to the clergy, "the people, the province, and the east. The abstruse "question of the eternity of the *Logos* was agitated in ec- "clesiastical conferences and popular sermons, and the "heterodox opinions of Arius were soon made public by "his own zeal, and by that of his adversaries. His most

"implacable adversaries have acknowledged the learning "and blameless life of that eminent presbyter, who, in a "former election, had declared, and perhaps generously "declined, his pretensions to the episcopal throne. His "competitor, Alexander, assumed the office of his judge." (ii. 243.) "Arius reckoned among his immediate followers "two bishops of Egypt, seven presbyters, twelve deacons, "and, what may appear almost incredible, seven hun- "dred virgins. A large majority of the bishops of Asia "appeared to support or favor his cause, and their meas- "ures were conducted by Eusebius, of Cæsarea, the most "learned of the Christian prelates, and by Eusebius, of "Nicomedia, who had acquired the reputation of a states- "man without forfeiting that of a saint." ii. 243

THE THREE THEORIES OF THE TRINITY.

"The human understanding was capable of forming "three distinct, though imperfect systems concerning the "nature of the divine Trinity; and it was pronounced that "none of these systems in a pure and absolute sense were "exempt from heresy."

"I. According to the first hypothesis, which was main- "tained by Arius and his disciples, the *Logos* was a depend- "ent and spontaneous production, created from nothing "by the will of the Father. The Son, by whom all things "were made, had been begotten before all worlds, and the "longest of the astronomical periods could be compared "only as a fleeting moment to the extent of his duration; "yet this duration was not infinite; and there had been a "time which preceded the ineffable generation of the "*Logos*. On this only begotten Son the Almighty Father "had transferred his ample Spirit, and impressed the efful- "gence of his glory. Visible image of invisible perfection, "he saw at an immeasurable distance beneath his feet, the "thrones of the brightest archangels, yet he shone only "with a reflected light, and like the sons of the Roman "emperors, who were invested with the titles of Cæsar or "Augustus, he governed the universe in obedience to the "will of his Father and Monarch." ii. 224.

"II. In the second hypothesis the *Logos* possessed all "the inherent incommunicable perfections, which religion "and philosophy appropriate to the Supreme God. Three "distinct and infinite minds or substances, three coequal

"and coeternal beings composed the divine essence; "and it would have implied contradictions that any of "them should not have existed, or that they should ever "cease to exist. The advocates of a system which seemed "to establish three independent Deities, attempted to pre- "serve the unity of the First Cause, so conspicuous in the "world, by the perpetual concord of their administration, "and the essential agreement of their will. A faint re- "semblance of this unity of action may be discovered in "the societies of men and even animals. The causes which "disturb their harmony, proceed only from the imperfec- "tion and inequality of their faculties, but the Omnipo- "tence which is guided by infinite wisdom and goodness, "can not fail of choosing the same means for the accom- "plishment of the same ends."

"III. Three beings, who, by the self-derived necessity "of their existence, possess all the divine attributes in "the most perfect degree; who are eternal in duration, "infinite in space, and intimately present to each other, "and to the whole universe, irresistibly force themselves "on the astonished mind, as one and the same being, who, "in the economy of grace, as well as in that of nature, "may manifest himself under different forms, and be con- "sidered under different aspects. By this hypothesis, a "real substantial Trinity is refined into a trinity of names, "and abstract modifications which exist only in the mind "which conceives them. The *Logos* is no longer a person "but an attribute, and it is only in a figurative sense "that the epithet of Son can be applied to the eternal "reason, which was with God from the beginning, and by "which, not by whom, all things were made. The incar- "nation of the *Logos* is reduced to a mere inspiration of "the divine wisdom which filled the soul, and directed all "the actions of the man Jesus. Thus after revolving "round the theological circle we are surprised to find that "the Sabellian ends where the Ebionite begun," (that is the Humanitarian began with a mere man sacrifice, and the Trinitarian ends there), "and the incomprehensible mys- "tery, which excites our adoration, eludes our inquiry." Gib. D. & F. ii. 245.

GIBBON MISSES THE TRUE VIEW.

The careful reader will see that Gibbon set out to elu-

cidate three views of the Trinity, but his III. proved to be only consequences drawn from his II. These are his three:

I. God; and a Created Son of God.

II. God; and two other beings, coexistent and equal with the Father.

III. The consequence of the theory, viz: These two persons being equally God, there are three Gods, or, being only duplicates in our own minds, the three are but one God. To these which are one God, and no more, add the human Christ, and this model, or Sabellian trinity, ends in Ebionitism, or Humanitarianism; or the old doctrine of Paul of Samosata condemned in 269. But the true doctrine waits to fill its place in the third proposition, viz:

III. God; and God's Son; incomprehensible; the only begotten of the Father, in whom all his Father's glories shine; and than whom the Father only is "greater." This view, feebly and imperfectly stated, but capable of infinite correction and elucidation, is that which the "dominant party," the "peace-loving party," contended for.

"*The doctrine of the Trinity*," says Neander, "does not "strictly belong to the fundamental articles of the Chris- "tian faith, as appears sufficiently evident from the fact "that it is expressly held forth in no one (particular) pas- "sage of the New Testament: for the only one in which "this is done, the passage relating to the three that bear "record, 1 John 5: 7, is undoubtedly spurious, and its un- "genuine shape testifies to the fact how foreign such a "collocation is from the style of the New Testament "Scriptures. We find in the New Testament no other "fundamental article, besides that of which the Apostle "says, that other foundation can no man lay, than that "which is laid, which is Christ Jesus, 1 Cor. 3: and Christ "himself designated as the foundation of his religion, the "faith in the only true God, and in Jesus Christ whom he had sent. John. chapter 17: 3. Neander I. 572.

Neander says again, "The trinity constituted from the begining the fundamental consciousness of the Catholic Church. Neander I. 172–73.

It does not follow that Christ was a mere Creature.

Yet in the economy of salvation three divine names

appear upon a plane of sameness of nature, and in many respects an equality of glory; which forever exalts the names *Father, Son, and Holy Ghost*, far aboveall creatures, and attaches to them a divine honor.

BOYLE'S HISTORY OF THE NICENE COUNCIL.

Boyle thus speaks of the origin of the great controversy:

Eusebius says: "Alexander, bishop of Alexandria, in "Egypt, disputing one day in the presence of his presby- "ters and other clergy, on the subject of the three divine "persons, *and being desirous of making a display of his* "*knowledge, remarked that in the Trinity there was a* "*unity.* Arius, one of the presbyters, who was well versed "in the art of reasoning, and in metaphysical distinctions, "thinking that the bishop was desirous of introducing the "opinion of Sabellius of Lybia, inclined to an error directly "opposed to it." (*Note.* "Sabellius believed in a *modal* "trinity, considering the Son and Holy Spirit as different "manifestations, only of the Godhead, and not as separate "persons.") "Arius replied, with great asperity, that if "the Father begat the Son, the latter must have had a be- "ginning." p. 6.

Neander preserves the words of Arius. "Ουκ ην πριν "γεννηθη αλλ ην ποτε 'οτε ουκ ην.,"* *i. e.*, He was not before he was begotten, otherwise he was when he was not.

Such was Arianism.

Alexander said: "The Son is from all eternity, immu- "table, and perfectly like the Father in all things, except- "ing that *he* is *not* unbegotten, or self-existing, that upon "this account the Father is greater than the Son, and the "Son is of a *middle* nature between the First Cause of "all things and the creatures which from a state of non- "existence were called into being." Jor. ii. 28.

Such was the doctrine of Alexander, and such the difference. Jortin says: "Without *benignity and grains of allowance*, Alexander himself will not be much better than the semi-Arians." (Jor. ii. 29.) Alexander called God "the Father of the God *Logos*, Πατερ του θεου Λογου."

Socrates, the ancient ecclesiastical historian, as translated by Palmer, says: "Alexander and his presbyters

*Neau. i. 606.

"were exercising themselves one day in a disputative way "upon the doctrine of the Trinity. Arius, one of the pres- "byters, a subtle disputant, pretended to be apprehensive "that the bishop's dicourse tended to Sabellianism, and "carried his own to a contrary extreme, with no little ve- "hemence, alleging that if the Father begot the Son, he "that was begotten had a beginning of existence; that, "therefore, there was a time when the Son was not." p. 188.

THE MOST LEARNED AND MOST ORTHODOX JORTIN.

Jortin remarks: "About the same time brake out the "Arian controversy, which made more noise and did more "mischief. It was the occasion of innumerable lies, slan- "ders, forgeries, pretended miracles, persecutions, banish- "ments, seditions and murders, of many false and partial "histories, and of a multitude of councils, which produced "only confusion and discord. An evil demon, says Euse- "bius, who envied the peace and prosperity of the church, "set us at variance." "Alexander, the bishop of Alexan- "dria, and Arius, who was a presbyter in his diocese, dis- "puted together about the nature of Christ, and the bish- "op being displeased at the notions of Arius, and finding "that they were adopted by other persons, *was very an- "gry.*" Says Socrates, "Προς 'οργην ἐξάπτεται."(He is inflamed with passion.) "He commanded Arius to come over to "his sentiments, and to quit his own, as if a man could "change his opinions as easily as he can change his coat. "τον Αεριον 'ομοιως φρονειν εκελευσε." (Commanded Arius to think in like manner.) "He then called a council of war, "consisting of near one hundred bishops, and deposed, ex- "communicated, and anathematized Arius, and with him "several ecclesiastics, two of whom were bishops."

"*Ille dies primus leti primusque malorum causa fuit.*" (That first day was the cause of ruin and misfortune.) "The "Benedictine editors of Athanasius tell us that Alexander "was as mild as a lamb, *vir mitis et pacis amans.*" (A man mild and desirous of peace.) "Others will think that he and his assessors were too expeditious in passing sen- tence, and ready to turn a brother out of doors without much ceremony."

"*Collige sarcinulas, exclamat Præsul, et exi ocius, et propera.*" Jor. ii. 27.

(Collect your baggage, exclaims the President, and go quickly and hasten.)

"Alexander then wrote a circular letter to all bishops, "in which he represented Arius and his partisans as her- "etics, apostates, blasphemers, enemies of God, full of "impudence and impiety, forerunners of antichrist, imita- "tors of Judas, and men whom it was not lawful to salute "or bid God speed. Yet Sozomen acknowledges that they "were *learned men, and in all appearance good men.* "*Cum igitur Alexander multos sanctioris vitæ specie* "*venerabiles, et dicendi arte pollentes Arianis favere an-* "*imadverteret, acprœcipue Eusebium, qui tunc tempo-* "*ris Nicomediensem Ecclesiam gubernabat, virum doctis-* "*simum, magnœque in palatio auctoritatis, cunctis ubi-* "*que episcopis scripset, necum illis communicarent.*" (When, therefore, Alexander perceived that many venerable ones, of such holy life apparently, and powerful in the art of speaking, favored the Arians, and especially Eusebius, who at that time was governing the Nicomedian Church, a most learned man and of great authority in court, he wrote to all the bishops everywhere that they should not communicate with them.) Soz. i. 15.

"*At vero Eusebius et alii quidam Orientalium partium* "*Episcopi, quitum doctrinæ tum sanctiatatis causa per* "*id tempus caleberimi habebantur.*" iii. 18. (But truly Eusebius, and certain other bishops of the oriental parts, who were held the most celebrated at that time by reason both of learning and sancity.) "Theodoret himself says of "Basilius Ancyranus and Eustathius Sebastenus, who were "Semi-Arian bishops, *Porro ambo familiares erant Imperi-* "*atori (Constantio) et ob eximiam vitæ sanctimoniam sum-* "*ma apud cum auctoritate et fiducia pollebant.*" ii. 25. (Besides both were friends of the emperor (Constantio) and possessed the highest authority with him, and confidence on account of excellent sanctity of life.) "There is no "reason to doubt the probity and sincerity of those who "opposed Alexander, and the Nicene fathers; for what did "they get by it, besides obloquy and banishment? Many "good men were engaged on both sides of the controver- "sy: so it was in the fourth century, and so it has been "ever since." Jor. i. 25–27.

"Philostorgius says that one Alexander Baucalis was "the incendiary who stirred up the unhappy quarrel be- "tween Alexander and Arius. He also tells us that Alex- "ander, of Alexandria, owed his bishopric to Arius, who "might have been chosen, but he declined it, and prefer- "red Alexander to himself." Jor. ii. 30.

Philostorgius was an Arian historian. It is Jortin who here quotes him. His writings are lost. Of course his history was burnt by the Romans with all other Arian books. Eusebius escaped by signing the *Homoousion*, or we would have no historian for the first four hundred years, as Hegissippus, Eusebius, and Philostorgius, the three oldest, were none of them Trinitarians. The history of Eusebius brought us down to the fourth century, and Philostorgius from A. D. 300 to A. D. 425. The few extracts saved from Philostorgius are made by Photius, who begins the extracts thus:

"*The impious wretch, the liar, the enemy of God, the dotard, etc., says so and so.*" "With all his defects, his "credulity and partiality to his sect (of which he had a "large share), it is to be wished that we had Philostor-"gius entire." "It would not be amiss to have one Arian "historian, to compare with the Consubstantialists. He "had picked up several miracles wrought by Arian bish-"ops. The *Homoousions* rejected them with disdain, and "yet boasted of miracles equally improbable." Jor. ii. 122.

One preserved by the great Dr. Stanley will bear repeating. It is told of the "Old Shepherd," Bishop Spyridion, and other orthodox bishops.

"One night, he, with a cavalcade of orthodox bishops, "arrived at a caravansary, where, as it so chanced, a party "of Arians were assembled also on their way to Nicæa. "The Arians determined to seize this opportunity of inter-"cepting the further progress of so formidable an acces-"sion to their rivals. Accordingly, in the dead of night, "they cut off the heads of all the horses belonging to "Spyridion and his companions. When, as is the custom "in Oriental journeying, the travelers rose to start before "break of day, the orthodox bishops were dismayed at the "discovery of what had befallen their steeds. A word "from Spyridion, however, was sufficient to rectify the diffi-"culty. He replaced the decapitated heads, and his party "proceeded on their journey. When day broke they found "that the miracle, performed in the dark and in haste, had "restored the heads at random; black heads to white "shoulders, white heads to black shoulders; in short, a "caravan of piebald horses." pp. 125, 126.

"Eusebius, of Nicomedia, and Eusebius, the historian, "endeavored to pacify Alexander, and to persuade him to "make up the quarrel, and Constantine sent a letter by "the illustrious Hosius, of Corduba, to Alexander and Ari-"us in which he reprimanded them both, for disturbing "the church with their insignificant disputes, and exhorted "them to mutual forbearance and forgiveness. Socrates "commends this letter, and calls the emperor's sentiments "wise and prudent." (ii. 30.) "But the affair was gone "too far to be thus composed. To settle this and other "disputes, the Nicene Council was summoned, consisting "of three hundred and eighteen bishops." Jor. ii. 30, 31.

Boyle says: "The emperor * * * assembled a gen-"eral council at Nice, in Bithynia, and furnishing with "means of conveyance. Athanasius mentions about three "hundred. Eusebius speaks of no more than two hun-"dred and fifty. Eustathius, of Antioch, who was pres-"ent, as well as the two already named, and was an active "member of the synod, declares that there were about "two hundred and seventy. Socrates mentions three hun-"dred and twenty. The present assembly included more "than two hundred and fifty bishops." Boyle's Nic. Coun. Euseb. p. 9.

View of the Council of Nice, A. D. 325, June 19. Hosius, bishop of Corduba, in Spain, president. (Reeves 95.) Socrates says it met on the 20th of May. Atticus on the 14th of June. We put it the 19th of June.

DR. STANLEY'S DESCRIPTION OF THE BISHOPS.

"Of these holy prelates," he says, "some were eminent "for the wisdom of their discourse, others for the severity "of their lives and patience under afflictions, and some "again for their prudent moderation. There are many of "them who were adorned with apostolic graces and many "who, as the apostle says, bore in their bodies marks of "the sufferings of Jesus Christ. Some of them were maimed "in both their hands for Jesus Christ, as we observed of "St. Paul of Neocæsarea; others, as St. Paphnutius, whose "hams were burnt; others who had their right eye pulled "out, as this same saint. In a word, there was a great "number of confessors, and a whole multitude of martyrs. "There was to be seen assembled in one church all that

"the churches of Europe, Africa, and Asia could boast of "as most considerable, and all the shining lights of the "world." Stanley on Arius, 159.

Bayle says: "First came the bishops in procession to "an apartment in the center of the emperor's palace, in "which it was his pleasure they should sit. When all "were seated with suitable decorum, they awaited the "coming of the emperor. First one, then another, then a "third, of his attendants entered the hall. Others also "proceeded * * * * then his own particular friends. At "the signal which announced the entrance of the emper- "or all arose, and he appeared in the midst of them, his "purple robe resplendent with gold and precious stones, "dazzling the eyes of the beholders. His eyes were "downcast. His countenance blushing, and his step "modest. He was taller than those around him, and also "surpassed them in elegance of form and robustness of "frame. These advantages were increased by courteous- "ness and princely condescension. He stood in the midst "of the assembly till the bishops, upon his majesty's ap- "plication to them for that purpose, had given him a "sign to sit down, which he did upon a throne burnished "with gold, prepared for him. First, silence being com- "manded, Eustathius made an oration to the emperor, "magnifying the goodness of God to this church, in plac- "ing his majesty upon the throne; and was seconded, to "the same effect by Eusebius of Cæsarea; after which the "emperor addressed the council, exhorting them to una- "nimity and a right understanding, instead of quarreling "among themselves; especially when the Holy Scriptures "of the Old and New Testaments afforded them such full "and clear instructions concerning their belief. Private "complaints of the bishops against each other, with which "he had been presented the day before, he committed to "the flames, assuring them that if he should take a bishop "in the most infamous crime, he would cast over him his "own robe to conceal him from public scandal. Speaking "of their business, he said, '*God has sent you to us in the* "character of gods.'" Palmer's Socrates, 199.

The opinions of Arius were first examined in the presence of the emperor.

Dr. Milman says: "The person of Arius was tall and "graceful; his countenance calm, pale, and subdued; his "manners engaging; his conversation fluent and persua-

"sive. He was well acquainted with human sciences; as a "disputant, subtle, ingenious, and fertile in resources. His "enemies add to this character, which themselves have "preserved, that this humble and mortified exterior con- "cealed unmeasured ambition; that his simplicity, frank- "ness, and honesty only vailed his craft and love of in- "trigue; that he appeared to stand aloof from all party "merely that he might guide his cabal with more perfect "command, and agitate and govern the hearts of men." (Hist. Christ., pp. 313, 314, ed. N. Y.) "He repeated what "he had said on a former occasion."

Jortin says: "Let us consider a little by what various "motives these various men may be influenced, as by rev- "erence to the emperor, or to his counselors, or favorites, "his slaves and eunuchs; by the fear of offending some "great prelate, as a bishop of Rome or of Alexandria, who "had it in his power to insult, vex, and plague all the bish- "ops within and without his jurisdiction; by the dread of "passing for heretics, and of being calumniated, reviled, "hated, anathematized, excommunicated, imprisoned, ban- "ished, fined, beggared, and starved, if they refused to "submit; by compliance with some active, leading and "imperious spirits, by a deference to the majority, by a "love of dictating and domineering, of applause and re- "spect, by vanity and ambition, by a total ignorance of "the question in debate, or a total indifference about it, "by private friendship, by enmity and resentment, by old "prejudices, by hopes of gain, by an indolent disposition, "by good nature, by fatigue of attending and a desire to "be at home, by the love of peace and quiet, and a hatred "of contention, etc. Whoever takes these things into due "consideration, will not be disposed to pay a blind defer- "ence to the authority of general councils, and will rather "be disposed to judge that the council held by the apos- "tles at Jerusalem, was the first and the last in which the "Holy Spirit may be affirmed to have presided. * * * * "One step beyond this, and we go, we know not whither. "If such councils made righteous decrees, it must have "been by strange good luck." Jor. ii. 23, 35.

Neander says: "Arius certainly did not believe that "he was preaching a new doctrine, but only bringing out "and establishing the old church subordination system; "without which it seemed to him neither the monarch- "ial system of the Triad, nor the self-subsistent personal-

"ity of the *Logos* could be maintained. 'We must either "suppose,' says Arius, 'two divine original essences with- "out beginning, and independent of each other; we must "substitute a dyarchy in place of a monarchy, or we must "not shrink from asserting that the *Logos* had a beginning "of his existence, that there was a moment when he did "not yet exist. 'Ην 'οτε 'ουκ 'ην.'" (There was when he was not.) ii. 362.

The Catholic Reeves says: That "to cut the matter "short, the council had immediate recourse to Scripture "and tradition. Each bishop was called on to declare the "doctrine he had received on the point in question from "his predecessors in that particular See." p. 94.

We will, therefore, hear what the fathers believed.

ANCIENT OPINIONS OF ORTHODOX CHRISTIANS RESPECTING CHRIST'S DIVINITY.

Clement of Rome, A. D. 96, writes: "The apostle "preached the gospel to us from the Lord Jesus Christ. "Jesus Christ from God. Christ, therefore, was sent out by "God, and the apostles by Christ. Both these events were "ordered by the will of God." Com. ii. 47, 218. "Clem- "ent describes the *Logos* as the ground principle without "beginning and timeless." Nean. i. 586.

Tatian of Assyria, who wrote the Philosophy, says: "When God pleased, the word flowed from his simple es- "sence, the first begotten work of his Spirit, produced by "division, not dispersion, as many torches may be lighted "from one, and yet the light of the first not be diminished. "So the *Logos* proceeding from the power of the Father, "does not leave the Father void of *Logos*, as I am not void "of speech from my speech going to you." Contr. Græcos, p. 145.

Irenæus. "If any one asks us how is the Son produced "from the Father, we will tell him that whether it be "called generation, muncupation, or derpation, or by "whatever other name this ineffable generation be called, "no one knows it, neither Valentinus, nor Marcion, Satur- "ninus, Bassillidus, angels, archangels, principalities nor "powers; but only the Father who begat, and the Son "who is begotten." Lib. ii. ch. 48: p. 176.

Clement of Alexandria. "The Father alone is without "beginning," etc.

"The Son is the beginning and first fruits of all things." Dr. Priestley, Cor. Chr. i. p. 26.

Lactantius. "God before making the world, produced "a holy and incorruptible Spirit, which he might call his "Son, and afterward by him created innumerable other "spirits called angels. Christ taught us (that) one God "alone (is) to be worshiped, neither did he ever call "himself God." Inst. Lib. iv. p. 264.

Epiphanius. "There is only one God, the Father Al- "mighty, from whom the only begotten Son truly proceed- "ed." Ibid., p. 30.

Tertullian's Theology. "We believe in one God, but "under the following dispensations or economy, that there "is also a Son of God, his Word, who proceeded from "Him; by whom all things were made, and without whom "nothing was made; who was sent by him into the Virgin, "and was born of her; being both man and God, the Son "of man and the Son of God, and called Jesus Christ; he "suffered, died and was buried, according to the Scriptures; "and was raised up again by the Father; and was taken "up into heaven, there to sit at the right hand of the "Father; and thence to come to judge the quick and the "dead; who sent from heaven, from his Father according "to his promise, the Holy Ghost, the Comforter, the Sanc- "tifier of the faith of all who believe in the Father, Son "and Holy Ghost."

Tertullian "asserted the doctrine of one divine es- "sence, shared in a common gradation by three persons "most intimately connected. The Son, so far as it concerned "the divine essence, is not numerically distinct from the "Father, the same essence of God being also in the Son; "but he differs in degree, being a smaller portion of the "common mass of the divine essence." Nean. i. 65.

He says: "I do not absolutely say, that there are Gods "and Lords, but I follow the apostles; and if the Father "and the Son are to be named together, I call the Father "God, and Jesus Christ Lord; though I can call Christ God "when speaking of himself alone."

Tertullian. "The unlearned, who are always the "greater part of the body of Christians, will have it that "we worship two, and even three Gods; since the rule of "faith transfers the worship of many Gods to the one true "God; but that they are the worshipers of one God only. "We say they hold the Monarchy. Even the Latins have

"learned to bawl out for the Monarchy, and the Greeks "themselves will not understand the economy." Ad. Prax- "eam, § 3. p. 502.

Tertullian. "Before all things God was alone, but "not absolutely alone, for he had with him his own rea- "son, since God is a rational being. This reason the Greeks "call *Logos*, which term we render 'sermo.' You will say "what is speech (*Logos*) besides a word or sound, unsub- "stantial and incorporeal. Nothing unsubstantial and in- "corporeal can proceed from God. When did this speech "assume its form and dress, its sound and voice? When "God said, 'Let there be light,' this is the perfect matu- "rity of the word which proceeded from God. From this "time making him equal to himself—from which proces- "sion he became his Son, his first-born and only begotten "—begotten before all worlds. The Son is the *fermo*—the "other angels *spiritus Dei*. There is a great difference "between the Son of God and the other angels." Prax- eam, ch. v. pp. 502, 3; & In. L. § 8. p. 371.

Tertullian further says: "God was not always a Fa- "ther or a Judge, since he could not be a Father before "he had a Son, nor a Judge before sin. There was a time "when both the Son and sin were not." ch. iii. p. 334.

Origen's Theology. "Origen distinguishes those who "out of a mistaken wish to honor Christ, identify him with "the Father, from the great mass of orthodox believers, "who, though they do not consider Christ as a mere prophet, "yet are far from having a sufficiently high conception of "him, and unable to form to themselves any clear conception "of his character—the first class under the show of aiming "to honor Christ, they teach what is untrue of him, their "God is the *Logos*—they imagine him to possess the whole "essence of God—to be the Father himself—they knew "Christ only according to the flesh—some, he says, elevate "themselves to God the Father, while others never proceed "beyond the Son, and hold him to be the Father himself." See Nean. i. 578.

"It appeared to Origen like a profanation of the first "and supreme essence, or a unity between him and any "other being whatever, not excepting the Son of God, "even. As the Son of God and the Holy Spirit are in- "comparably exalted above all other existences, even in "the highest ranks of the spiritual world, so high, and "yet higher is the Father exalted, even above them. So

"that we are bound, thought he, to pray to the Father alone, "and not to the Son. But Christ was, to Origen, the Way, "the Truth, and the Light. He knew of no other way to "the Father, no other source of truth, no other spring of "divine life for all creatures, but him; he was the mirror "through which Paul and Peter, and all who were like "them, saw God." See Nean. i. p. 591.

Origen says: "To them who charge us that we believe "in two Gods, we reply, he who is God of himself, is THE "GOD—for which reason our Savior says (John 17: 3), the "only true God, but whatever is God besides him, by com- "munication of his divinity, can not be properly called the "God, but a God. Many pious persons, through fear that "they should make two Gods, fall into false and wicked "notions." Ibid., p. 5. Do. p. 802.

Eusebius. "If this makes them apprehend, lest we "should seem to introduce two Gods, let them know, that "though we do indeed acknowledge the Son to be God, "yet there is absolutely but one God, even he who alone "is without original, and unbegotten." Clarke on the Trinity, p. 307.

Novatian, A. D. 251. "The rule of truth teaches us to "believe, after the Father, in the Son of God, the Lord "Jesus Christ; our God, yet the Son of God, of that God "who is one and alone, the Maker of all things." ch. ix. 26.

"The prevailing view in the western church came to "this: one divine essence in the Father and Son, but at "the same time a subordination in relation of the Son to "the Father." Nean. i. 605.

HOLY GHOST. "The church fathers conceived of the "Holy Spirit as subordinate to the Father and the Son; "the first of the beings produced by the Father through "the Son." Nean. i 608.

"*Justin Martyr* conceived of it as a Spirit 'standing "in some relation to the angels.' Origen describes it 'as "the only begotten of the Father through the Son, to "whom not only being, but also wisdom and holiness, is "first communicated by the Son; dependent on him in all "these relations.'" Nean. i. 609.

In this chapter I have given the words of the principal fathers of the first three centuries.

Theophilus. "When God said, let us make man, he "spake to nothing but to his own *Logos* or wisdom."

"Before any thing was made, God had the *Logos* for "his council. When he proceeded to produce, etc., then "he emitted the *Logos*, the first-born of every creature." Ad. Autolycum, lib. ii. p. 129.

Justin says: "This can not be new to those who speak "of Jupiter as having sons, and think that he was the "visible manifestation of the God and Lord of the Old "Testament, who appeared to the patriarchs." Apol. 1 Ed. Thirlby, p. 31.

Justin Martyr, A. D. 140. "I will endeavor to show "that he who appeared to Abraham, Jacob, and Moses, and "who is called God in Scripture, is different from the God "who made all things, numerically different, but the same "in will. For I say that he never made any thing but "what that God who made all things, and above whom "there is no God, willed that he should do and say." Strom., lib. vi. 644.

"In uttering a word we beget a word." Ibid., 226.

"In the beginning before all creatures, God begat from "himself a certain reasonable power, called the glory of "God, sometimes the Lord, and *Logos*, because he is sub- "servient to the Father's will, and was begotten at the Fa- "ther's pleasure." Ed. Thirlby, p. 266.

HOMOOUSION CONDEMNED BY FATHERS AND COUNCILS.

Neander says: "The Council at Antioch in 269 * * * "was moved to condemn the expression *Homoousion*, an- "swering to the doctrinal formula of the west '*una sub- "stantia*.'"

Dionysius of Alexandria "made it prominent that the "Son had his existence by the will of the Father * * * "and employed many singular comparisons with a view to "make his subordinate relation to the Father. * * * "As, for example, he did not exist before he was begot- "ten; there was a moment when he did not as yet exist. "He also declared himself opposed to the *Homoousion*." Nean. i. 606.

"In Justin Martyr particularly we may observe a wa- "vering * * * between the idea of the Holy Ghost "as one of the members of the Triad, and a spirit standing "in some relationship with the angels." Nean. i. 609.

Neander says: "The doctrine of a human soul in Christ "was still but imperfectly unfolded. Beryll supposed no

"human soul in Christ distinct from the indwelling of the "divine nature in him." Nean. i. 593.

Origen "asserted one divine essence shared in a cer- "tain gradation by three persons. The Son, so far as it "concerns the divine essence, is not numerically distinct "from the Father; the same essence of God being also in "the Son, but he differs in degree, being a smaller portion "of the divine essence." Nean. i. 605.

Mosheim says: "The Church had frequently decided "against Sabellius and others that there was a real differ- "ence between the Father and the Son, and that the Holy "Ghost was distinct from both, but the exact relation of "these persons to each other and the nature of the distinc- "tion that subsists between them are matters that hitherto "were neither disputed nor explained. * * * Origen "held that the Son was in God, that which reason is in "man, and that the Holy Ghost was nothing more than di- "vine energy or active force." Mosheim. i. 124.

Neander says: "The prevailing view in the Western "Church came to this: One divine essence in the Father "and the Son, but at the same time a subordination of the "Son to the Father." Nean. i. 605.

So that the same doctrine every where prevailed.

Mosheim says of Eusebius: "Some have represented "this learned prelate as though an Arian, but without "fonndation, if by an Arian he meant one who embraces "the doctrine taught by Arius. All these writers prove is "that Eusebius maintained that a certain disparity and "subordination subsisted between the persons of the God- "head. If we suppose this to have been his opinion, it "will not thence follow that he was an Arian, unless that "word be taken in a very extensive and improper sense. "Nothing is more common than the abusive application "of this term to persons, who have entertained opinions "the very opposite to those of Arius, though perhaps they "may have erred in other respects." Mosh. i. 109.

Mosheim thus defends Eusebius, and those who believe that the Son is subordinate to the Father from the charge of heresy. What was the primitive doctrine of the church on this subject? Were the ancients all heretics, or were they orthodox, and are those heretics who now disagree with them.

Jortin says: "What was the doctrine of the Nicene

"Fathers? By the word *Homoousion* they meant not of "the same numerical or individual substance, but the "same generical substance or subsistence. As amongst "men a son is *Homoousion* with his father, that is of the "same human nature; so in their opinion the Son of God "is *Homoousion* with the Father; that is, of the same di- "vine nature. By this word, therefore, they intended to "express the same kind of nature, and so far a natural "*equality;* but according to them this natural equality "excluded not a natural *in*equality. They had no notion "of distinguishing between person and being." Jor. i. 55.

When they said that the Father was God, they meant that he was God of *himself*, originally and underived Θεὸς ἀγεννητος "God unbegotten and ὁ Θεος," the God. "When they said that the Son was God, they meant that he was God, by generation or derivation Θεος γεννητος God begotten."

"The unity of God they maintained and they defended: "First, by considering the Father as the Frst Cause, the "only underived and self-existing; secondly, by suppos- "ing an intimate, inseparable, and incomprehensible "union, connection, indwelling, and coexistence, by which "the Father was in the Son, and the Son in the Father; "and, thirdly, by saying that in the Father and the Son "there was an unity of will, design, and consent, and one "divine power and dominion, originally in the Father and "derivatively in the Son. Such seems to have been their "system, and my design is barely to represent it and to do "justice. In process of time, Christians went into the no- "tion that the Son was of the same individual substance "with the Father and with the Holy Spirit. The School- "men took up the subject and treated it in their way, "which they called explaining, and which men of sense "call impenetrable Jargon." Jortin ii. 57.

Jortin says: "Monsieur Jurieu, whose zeal against "heresy is well known, assures us that 'the fundamental "articles of Christianity were *not understood by the fa- "thers of the first three centuries*, that the true system "began to be modeled into some shape by the Nicene "bishops, and was afterward immensely improved and "beautified by the following synods and councils; that is, "by the *Jurieus* of the fourth and fifth centuries.' Thus "did this warm and imprudent writer make concessions as

"large and liberal as his adversaries could desire." Jor. ii. 29.

The whole sectarian theory is built on the presumption that the fathers were ignorant of the true faith.

THE FATHERS AS SEEN BY THE ORTHODOX PULPIT OF ENGLAND IN THE EIGHTEENTH CENTURY.

Jurieu is not alone in this opinion. The great Rev. T. Haweis, LL. B., M. D., of the Church of England, in his Church History, says:

"Justin, Origen, Tertullian, Pantænus, and many oth-
"ers, zealous indeed in apologies for the Christian cause,
"and ready to die rather than renounce their profession,
"yet holding a Christianity of so equivocal a nature as to
"render it very dubious whether they had any real part or
"lot in the matter. From their writings originated the
"doctrines of Pelagius, Arius, and all the train of exalters
"of human ability, and debasers of the glory and atonement
"of God our Savior. They retained the profession, title
"and garb of philosophy, and meant to add thereby a dig-
"nity to the Christian religion, which they espoused.
"Candor was their declared temper; truth, their pursuit;
"and readiness to submit to the dictates of right reason,
"their boast. From these two sprang the two grand sources
"ces of Christian declension." i. 165.

Of Justin he says further:

"It is impossible not to reverence the martyr, and to
"hope that the root of the matter was in him; but truth
"compels me to acknowledge that many things suspicious
"are found in his writings. He seems to confess Jesus as
"the true God, but we wish for a more explicit testimony;
"an Arian might subscribe to his confession." i. 169.

Of Irenæus he says:

"He is far more valuable in confuting his adversaries
"than in his delineation of the evangelical truth. Here,
"like Justin, his philosophic opinions mingle with and
"debase the Christian purity." i. 171.

THE COUNCIL AS SEEN BY THE ORTHODOX PULPIT OF THE NINETEENTH CENTURY.

Dr. Stuart, of Andover, the apostle of American Protestantism, says:

"'The doctrine of the eternal Sonship can never be "built upon a principle of reasoning, which stands upon "such a very insufficient basis. The appeal which is made "so often and with so much confidence to the early fathers "of the church, as avowing and defending this doctrine, "is evidently founded in a mistake. The Nicene fathers "and Greek commentators, one and all, hold that Christ as "to his divine nature was derived from the Father. So "the Nicene Creed Θεος εκ θεου, Φως εκ φωτος (God of god, "Light of light). Is the Son in his divine nature derived. "Is it possible for us to make the idea of true and proper "divinity harmonize with that of *derivator?* No, it is not. "The spiritual views of the nature of God, which are now "generally entertained by enlightened men, forbid this; in "fact they render it absolutely impossible. But not so in "the days of the Nicene Council and of the Greek com-"mentators. That they believed in the divine nature of "Christ I consider as altogether certain; but that *their* "*views* of what is necessary to constitute a rational and a "defensible idea of a nature *truly divine* were correct is "what *no one*, I think, who has *read their writings*, and "judged for himself, *will now venture to maintain.*" Stuart on Heb. 1: 2, pp. 556, 558, 559.

Stuart on Romans says: "That Christ is only a *derived* "God, and therefore can not have supreme divinity as-"cribed to him. This is indeed the legitimate inference "from the Nicene Creed; but still it is not what the Ni-"cene fathers meant to teach in a direct way. *Real* di-"vinity, although *not supreme* divinity, they undoubtedly "meant to ascribe to Christ." Rom. 9: 5, p. 412.

Stuart again: So the Nicene fathers in their symbol, "God of God, light of light, I will not aver that these are "Arians and deny the divinity of Christ, who believe this, "but I must say that for myself if I admitted this I could "make no serious objection to the system of Arius." Stuart on Rom. 1: 4, p. 560.

Thus two-thirds of the most orthodox Protestants of the present day regard the whole ante-Nicene Church, the Nicene fathers, the Nicene Creed, Alexander, Athanasius, Constantine, and all as Arian in doctrine. But they were not. They only held on in part to the old Christian doctrine that Christ, although truly divine, was still the Son of God.

Arius "was intending simply to defend the old doc-"trine of the church concerning the Trinity against Sabel-"lian and Gnostic opinions, and to exhibit it in a consist-"ent manner. (ii. 365.) He affirmed that he took ground "only against those heretical doctrines, which attributed "to the Son of God the same want of beginning as to the "Father, and which taught a sensuous emanation, a parti-"tion of the divine essence. The Son was produced by "the will of the Father, before all time, as perfect God, "only begotten, unchangeable. ii. 367. He did not hes-"itate to ascribe to him the name God." (364.)

The point of difference between Arius and Alexander was simply this: Alexander held that Christ was begotten of the substance of the Father, of the eternal pre-existent essence of God. Arius thought that he was begotten or produced not from the essence of God, but from the will and power of God *ο' ὢν τον 'ουκ οντα εγεννησε* (the one being, begat the one not being. 370.) Neither party believed the Son to be self-existent.

Jortin says: "Eusebius proposed a creed, in which he "avoided the word *Homoousion* and anathematized every "impious heresy without specifiying any; but his advice "was not followed. *Homoousion* was inserted and the "Arian doctrines were anathematized." i. 38.

This seems very inconsistent when we consider that about fifty years before (269) the Council of Nice prohibited this celebrated term on account of the heresy of Paul of Samosata, who taught that the *Logos* was as the reason in God, consubstantial with the Father. Eusebius of Nicomedia perhaps wishing to exculpate himself of all heresy, produced a letter in which he publicly disavowed this heretical term.

Gibbon says: "A letter was publicly read, and igno-"miniously torn, in which Eusebius * * * * of Nicomedia "ingeniously confessed that the admission of *Homoousion*, "or consubstantial, a word already familiar to the Platon-"ists, was incompatible with the principles of their theo-"logical system. The fortunate opportunity was eagerly "embraced by the bishops who governed the resolutions "of the synod, and according to the lively expressions of "Ambrose; they used the sword which heresy itself had

"drawn from the scabbard, to cut off the head of the hated "monster. * * * If the same word had not served to "stigmatize the heretics, and to unite the Catholics, it "would have been inadequate to the purpose of the ma-"jority, by whom it was introduced into the orthodox "creed." ii. 246. "The presence of the monarch swelled "the importance of the debate; his attention multiplied "the arguments, and he exposed his person with a patient "intrepidity, which animated the valor of the combatants." ii. 253 "The debate," says Socrates, "was like a battle "fought in the dark." i. 23. et Soz. ii. 18. Jor. ii. 37.

"The pagans who were bystanders in the time when "this controversy was so warmly agitated, could not be "much edified, or much disposed to embrace Christianity, "when they saw its professors at such implacable variance. "This made Amianus Marcellinus say that no wild beast "was so cruel an enemy to man as most of the Christians "were to each other." ii. 47. "A Christian, a lover of "peace, who lived in obscurity, and whose name I can not "tell, stood up and said: 'My brethren: The things to be "believed are few, the things to be done are many; but "you behave yourselves as if the reverse of this were "true. St. Paul tells you, *The grace of God that bringeth "salvation hath appeared to all men; teaching us that "denying worldly lusts, we should live soberly, righteously "and godly in this present world, looking for that blessed "hope, and the glorious appearing of the great God, and "(of) our Savior Jesus Christ.* Concerning the nature of "Jesus you can dispute incessantly, and concerning the "word *grace* you will probably dispute no less; but the "rest of the sentence you disregard as of small conse-"quence or importance. What, I beseech of you, must "the Jews and pagans conceive of you and your religion, "and what do the holy angels think who look down upon "your contentions? Those blessed and compassionate "spirits pity you, and think you mere children; but when "from contending you proceed to beating your fellow-"servants, to persecuting and destroying, they consider "you as most malicious and wicked children; their pity "is changed into indignation, and they would strike you "dead if the Supreme Governor did not stay their hand, "and remind them that such disorders must need arise, "and shall one day be rectified.'" ii. 62.

Jortin. "The difference between Alexander and the "Semi-Arians seems not to have been great." ii. 29.

Gibbon says: "This majority (meaning those who finally governed) was divided into two parties, distinguished by a contrary tendency to sentiments of the Trithe- "ists and the Sabellians, but as these opposite extremes "seemed to overthrow the foundation of natural or revealed religion, they naturally agreed to qualify the rigor "of their principles, and to disavow the just but invidious consequences which might be urged by their "antagonists. The interests of their common cause inclined them to join their numbers, and to conceal their "differences, their animosity was softened by the healing "counsels of moderation" [or the mutual desire to crush the middle party and the Arians. N. S.], "and their disputes "were suspended by the use of the mysterious *Homoousion*, which either party was at liberty to interpret according to their peculiar tenets. The Sabellian sense, "which, about fifty years before, had caused the Council "of Antioch to prohibit this celebrated term, had endeared "it to those theologians who entertained a secret but partisan affection for a *nominal* trinity. Athanasius defended above twenty years the Sabellianism of Marcellus of "Ancyra, and when at last he was compelled to withdraw "himself from the communion, he continued to mention, "with an ambiguous smile, the venial errors of his respectable friend." ii. 247.

Alexander, to prove the eternity of the *Logos*, cites Psalm 45: 1. "My heart is inditing a good matter." Or as it is in the Greek, "Εξερευξατο η καρδια μου λογον," my heart has disgorged a good word. Also Prov. 30: 19. "Solomon," says he, "declares that it is impossible to find out the way of a serpent upon a rock; which rock, as St. Paul tells us, is Christ." Jortin says: "How hardened and perverse must those men have been, who could withstand such evidence." i. 28.

Neander says: "To form a correct notion of the order "of business at this council, we must in the first place present clearly before our minds the relation of the parties "who were present:

"I. Those who agreed entirely with the doctrine of "Arius, which was but a small party, viz: first seventeen "bishops who professed to be of the opinion of Arius. But "as the creed (which was finally passed) was to be made "known under the imperial authority, and threatened all

"who would not adopt it with the loss of their places,
"and condemnation as refractory subjects, the greater part
"of these yielded through fear, and there remained finally
"but *two* bishops besides Arius, namely, Theonas of Mar-
"marica in Lybia, and Secundus, of Ptolemias, who de-
"clared without reserve against the Nicene Creed." 377.

So small was the number of those who held any thing peculiar to the Arian theory, viz: from two to seventeen.

Waddington says: "When Constantine established
"Christianity as the religion of the empire, he probably
"did not foresee how soon he should be called upon to in-
"terpose his authority, in order to prescribe and define the
"precise tenets of that religion, which he had established.
"Doubtless he was well acquainted with the numerous
"opinions by which Christians had ever been divided;
"but he saw that, in spite of them, the body had contin-
"ued to advance in vigor and magnitude, with the show
"of health and unity. The church was strong in the midst
"of heresy, as well as oppression." p. 92.

"II. Then the advocates of the *Homoousion* [doctrine
"which was finally adopted, viz: that the Son is of the
"same essence of the Father] who likewise in the Eastern
"Church composed but a comparatively small party."
373. [Perhaps a less number than the Arians.]

"III. And finally those who occupied the middle ground
"between the two parties, and entertained similar views
"with those of Eusebius of Cæsarea, viz: God was the
"Father of Christ alone, the God and Creator of all other
"beings, consequently there was an essential difference
"between the notion of a Son of God, and that of a cre-
"ated being. He was with Origen inclined to favor the
"theory of subordination, but considered the Son as in the
"most perfect manner, like in all things to the Father, his
"most perfect image, yet not absolutely eternal like the
"Father, as the existence of the Father precedes the ex-
"istence and origin of the Son; but to remove all relation
"of time he said the origin of the Son of God was one
"which transcended the conceptions of all created beings
"and of which none but the most acute intellect, ab-
"stracting from the relations of time and sense, could form
"any adequete representation. (368.) From these last
"sprung up afterward the party called Semi-Arians. It
"was the wish of these last that the doctrine of Christ's

"divinity should be settled only in such general expres-
"sions as had hitherto satisfied the Christian want, so that
"with regard to the difference which divided the two con-
"tending parties, nothing was to be defined, and each
"might be allowed to interpret the language according to
"its own meaning. Many of the decided expressions of
"Arius concerning the nature of the Son of God must, be-
"yond question, have appeared offensive even to the dom-
"inant party." (373.) "A condemnation of these Arian
"propositions might easily have been carried through, if,
"on the other side, the party defending the *Homoousion*
"had not also raised an opposition to the dominant church
"doctrine of the East, and if certain individuals had not
"come out as mediators between the contending parties.
"Several bishops who belonged to that afterward denomi-
"nated the Semi-Arian party, zealously exerted them-
"selves to establish peace, and to reduce to silence those
"who were earnestly opposed to the doctrines of Arius."
Nean. ii. 374.

"The sect which asserted the doctrine of a similar sub-
"stance was the most numerous, at least in the province
"of Asia, and when the leaders of both parties were as-
"sembled in the Council of Seleucia, their opinions would
"have prevailed by a majority of one hundred and five,
"to forty-three bishops. The Greek word, which was
"chosen (by these) to express the mysterious resemblance,
"bears so close an affinity to the orthodox symbols that
"the profane of every age have derided the furious con-
"tests, which the difference of a single diphthong excited
"between the *Homoosusions* and *Homoiousions*. As it fre-
"quently happens that the sounds and characters which
"approach the *nearest to each other*, accidentally represent
"the most opposite ideas, the observation would be ridic-
"ulous, *if it were possible to mark any real and sensible*
"*distinction between the doctrine of the Semi-Arians*, as
"they were improperly styled [the Christians. N. S.], and
"that of the Catholics themselves." Gib. ii. 250.

The Christians, the dominant party, the peace-loving party, the mediators, held the most exalted views of the divine glory of the Son of God; and even the *Homoousions* did not yet deny that Christ in his divine nature is the Son of God.

Athanasius beautifully said: "If Christ differed from

"other creatures simply as being the only creature im-
"mediately produced by God, his essence being wholly
"distinct from the essence of God, then he could not bring
"the creature into fellowship with God, since we must be
"constrained to conceive of something still intermediate
"between him, as a creature, and the divine essence, which
"differed from him, something whereby he might stand in
"communion with God; and this intermediate being would
"be precisely the Son of God in the proper sense." Nean. ii. 380.

"The difficulty was that other unscriptural definitions
"were added, which, while the unscrupulous would advo-
"cate for place, position and gain, offended the con-
"scientious Christian, and were designed to offend him,
"that by driving him out, that places of authority might
"be retained for others. The Christians were not respons-
"ible for this, as the opposite writers confess. The Chris-
"tians, called by their enemies Semi-Arians, endeavored
"to show that the expressions of Arius did not, at least,
"have any such offensive meaning as they appeared to
"have on the first glance; and they proposed certain gen-
"eral formulas of agreement, with which both parties
"might be satisfied. The leaders of the Arian party, en-
"tering into these forms of agreement, declared themselves
"ready to retract the offensive expressions, and to adopt
"the doctrine technology, hitherto in use in the Eastern
"Church, which, in truth, they could very well explain ac-
"cording to their own sense. A prominent part was taken
"among the authors of peace, especially by the learned
"bishop, Eusebius of Cæsarea. He laid before the coun-
"cil a Confession of Faith containing the doctrine which,
"as he said, had been held from the beginning by the bish-
"ops in his church. The confession which he had received
"in his earliest religious instruction and at his baptism,
"and which, as a presbyter and a bishop, he had constant-
"ly preached. This creed distinctly expressed the doc-
"trine of Christ's divinity, but in such expressions as, al-
"though according to the full import of the conceptions
"thereby denoted, they stood in contradiction with the
"Arian tenets consistently understood, yet might be very
"well united with these tenets by Arius without giving up
"his own point of view." ii. 374.

THE CREED OF THE CHRISTIAN PARTY BIBLICAL.

"This confession had the advantage of being composed "for the most part, of scriptural phraseology, which was "considered by the party of Eusebius, as being a peculiar "merit." ii. 374.

THE OTHER PARTY CREEDS NOT BIBLICAL.

"In the creed of Arius, as in the formula of the *Ho-* "*moousion*, they (the dominant party) especially censured "the use of the expressions not conformed to the lan- "guage of Scripture." Nean. ii. 374.

"Eusebius observes in his pastoral letters, that nobody "could bring any objections against this Confession of "Faith. It is impossible to see what could give offense to "the Eastern bishops in this symbol of faith. The fourth An- "tiochean Creed, which afterward obtained especial author- "ity with the major portion of the Eastern Church, coin- "cided in the main with this creed of Eusebius. The Nicene "Creed itself manifestly grew out of the Eusebian formula, "with the simple additions of the antithesis to Arianism, "and of *Homoousion*. Besides the account of Athanasius "evinces that the council was in the first place satisfied "with those general definitions which alone Eusebius "meant to express. He says that the bishops originally "would have established, instead of the Arian definitions, "the expressions more generally recognized, which were "contained in the Scriptures themselves. *Τας των γραφων "ομολογουμένας λεξεις.*" (The acknowledged words of the Scriptures.) 374, Note. "As, for example, the expression, "*Εκ θεου εναι τη φυσει.*" (To be in nature from God.) "The "expression that the Son was the *Δύναμις σοφια μονη του "Πατρος Θεος αλεθινος.*" (Power, wisdom, pseence of the Father, a true God.) "And this, in fact, agrees entirely "with what Eusebius designed." 374.

Athanasius says: "The intention at first was simply "to establish that the Son of God was the image of the "Father, like, and unchangeable toward all things with the "Father, and unchanging and always and individually to "be in him."

Jortin says: "Abbadie defended the divinity of Christ; "but how? By laying down his *own notion* of it, and then

"arguing that if it were not true our Savior is what is too "shocking to be named, or thought of; and what no Mo- "hammedan would call him. This odious indiscretion "hath been frequent amongst disputers of more zeal than "judgment." Jor. i. 59.

Neander says: "Constantine had, without doubt, been "brought to a decision by the influence of those bishops "who happened last to possess most authority with him, "namely, Hosius and his associates; and he decided in fa "vor of the addition of *Homoousion*. If we may credi "the report of Eusebius, the emperor himself even dogma "tized in the question, how the *Homoousion* ought to be "understood; how it was not to be conceived under any "image of sense, as if the one divine essence had been "separated into several homogeneous parts." (375.) "He "calls upon the bishops to adopt the creed of Eusebius, "and simply to add to it the word *Homoousion*, the right "way of understanding which he explains." 375.

"This might have been a point often discussed in his "presence, since it is well known that the occasion which "it gave for sensuous representations was the common ob- "jection of the Orientals to the *Homoousion*." (376.) "The proposals concerning the *Homoousion* may first "have come from the bishops; but as it met with opposi- "tion, the emperor, whom the bishop of Corduba and oth- "ers had made familiar with the part which, in pursuance "of their objects, he was to play at the council, took up "the word and declared himself to be satisfied of the in- "offensiveness of the expression. There may be some "truth at the bottom in the account of Philostorgius (i. 7) "that Alexander, previously to the opening of the Nicene "Council, had combined* with the party of the bishops, "Hosius of Corduba. President of the Council, that is, with "the court party of Nicomedia, at a synod to establish the "*Homoousion*. The voice of the emperor had with many "bishops, more weight than it ought to have had accord- "ing to the principles of the gospel." (Note, 375.) "The "party of Alexander who had now on their side the weight "of imperial authority, proceeded to require in addition to "the *Homoousion*, still other antithetic clauses." 376.

"Perhaps it had been agreed on by the heads of the "dogmatical court party at that time, that the declaration "of the emperor in favor of the *Homoousion* should be

*See Gibbon forward.

"made the watchword for composing a still more com-
"plete antithesis to Arianism." 376.

THE ORIGIN OF THE NICENE CREED.

"In this way, by the union of the antithetic clauses
"with the articles of faith proposed by Eusebius, was pro-
"duced the famous Nicene Creed." (376.) 'To the phrase
"*Theos* of *Theou* was added true.' (True God of true God.)
"To begotten, was added not made, so that instead of the
"creed reading 'God of God, light of light, begotten of
"the Father; by whom all worlds were made,' it read, 'God
"of God, light of light, true God of true God, begotten
"not made, consubstantial with the Father.'" Boyle in Eusebius, p. 94. Neander says:

"Now although the majority of the council might per-
"haps agree in the articles against the part of the Arian
"Creed, which placed the Son of God on a level with
"creatures, yet the definitions [of the *Homoousions*] were
"at variance with the prevailing Oriental type of doctrine.
"Hence there arose much opposition to these definitions.
"On the first day after they were presented, Eusebius of
"Cæsarea absolutely refused to assent to them. But after
"many explanations he yielded for the sake of peace."
(376.) "Eusebius preferred rather to have it appear that
"he yielded to the authority of the emperor than to that
"of the other bishops; and he imagined also that he could
"best justify his conduct to this community if he adduced
"the authority of the emperor, if he declared that he had
"yielded to a formula proposed and recommended by the
"emperor." p. 375. Note. "He interpreted this distinc-
"tion only in accordance with the doctrinal system which
"he had already taught." ii. 377.

For Eusebius understood the emperor when he condemned the proposition Προ του γεννηθηναι ουκ ην (he was not before the being begotten) to mean that the Son of God existed before he came into being, like all things else, in the Father. 379.

"There were many others who adopted the Nicene
"Creed in the same sense with Eusebius, interpreting it in
"accordance with their own doctrinal system, so that
"*Homoousion* was to them nothing more than a designa-
"tion of the ομοιοτης κατ ουιαν" (likeness in respect to essence). 377.

Philostorgius says "that Constantia, the sister of the "emperor, advised her friends at the council to receive for "the present the *Homoousion* which her brother was now "firmly resolved to hold fast, and to give it their own in- "terpretation, and means would very soon be found to "draw him off from it again." (379. Note.) Thus, "while "for the present no party ventured to come out decidedly "against the *Homoousion*, still those who received it ex- "plaining it to mean *Homoiousion*, accused the others "who interpreted it and held it fast in its original signifi- "cation of *Sabellianism*, while the latter accused them of "Tritheism." Nean. ii. 378.

The true doctrine, however, is liable to none of these charges. There are really but four views:

I. The truth that God the Father is the origin of all, supreme over all, and giveth to all life, and that Jesus is His Son, and the Holy Ghost His Spirit; or,

II. The Father and Son and Spirit, three persons, are equally God. All-eternal and self-subsisting which is called Tritheism; or,

III. The Father is the alone being manifesting himself in creation as Father, in redemption as Son, and in sanctification as Spirit. This is *Sabellianism*, or a Modal Trinity.

The council sat five weeks. The peace party found no charity on the part of the innovators. The desire was not to heal, but to destroy. Also the peace party, being warned by the emperor's sister, feared to offend him lest he might return to the Pagan worship again. There were intrigues, bitterness, and misrepresentations, and the result was lamentable.

ADOPTION OF THE NEW CREED.

Neander says: "At first seventeen bishops, who prob- "ably belonged to the strictly Arian party, declined to go "with the majority. But as the creed was to be made "known under the imperial authority, and threatened all "who would not adopt it with the loss of their places, and "condemnation as refractory subjects, the greater part of "them yielded through *fear*, there remained, finally, but "two bishops besides Arius, viz:

THEONAS OF MARMARICA IN LYBIA,

and

SECUNDUS OF PTOLEMIAS,

"who declared without reserve against the creed. The "two zealous personal friends of Arius themselves, Euse- "bius of Nicomedia, and Theognis of Nice, subscribed the "creed, declaring with Eusebius of Cæsarea that they "yielded for the sake of peace, after having expressed "their views as to the way in which it ought to be under- "stood so as to be free from all objection. Still they re- "fused to subscribe with the rest, the condemnatory clauses "against the Arian doctrines, not, as they avowed, be- "cause they did not agree with the others as to the doc- "trinal matter, but because according to the way in which "they had learned to understand the doctrines of Arius. "From his written and oral communications they could "not believe that he had taught the doctrines he was ac- "cused of teaching. At this time the thing was over- "looked, but it turned out as Theonas and Secundus had "foretold them that they soon shared the same fate with "the latter."

THE ROMAN CATHOLIC SPIRIT.

Reeves says: "With this supreme sanction the decrees "of the Nicene Council were respectfully received every- "where by the Christian world. Some few individuals in- "deed had the impious audacity to form an opposition, at "the head of which was Arius himself, Eusebius, the bishop "of Nicomedia, and *Theognis*, bishop of Nice. Banish- "ment by the emperor's order was the punishment of their "rebellion." 96.

Yet really but a small part of the Christian world was represented there. The Novatians had no voice; the Donatists, with their five hundred bishops, were not represented there, and many others not recognized by the court-party leaders. There were over two thousand bishops in the Christian world, but only from two hundred and fifty to three hundred and eighteen are claimed to have been present, and their decision was received by a general protest, and a powerful reaction was the natural consequence.

Rev. xvii. The false church as a harlot, called the Great City Babylon, appears as opposed to the true church, Rev. xii. and xxi., called New Jerusalem. See 2 Thess. 2:3.

Rev. 12:1. The dragon of Imperial Rome draws one-third of the stars (ministers) from their allegiance to Christ.

Rev. 12:6. First persecution under Constantine. The church was succored by the "Barbarians."

Rev. 12:7. "War in heaven;" contentions of the fourth century.

Rev. 12:9. "Dragon cast out;" German nations seizing Rome in the fifth century. Theodoric. A. D. 493.

Rev. 12:17. The dragon recovers; general persecution.

Rev. 13:1. A beast resembling a leopard rising out of the sea; a symbol of the Roman bishops who arose in Italy; a peninsula in the Mediterranean Sea. In their spotted robes they resemble leopards.

Rev. 13:2. The dragon Rome gave power to the bishops.

Rev. 13:3. Liberius signed the Arian Creed; and all the world was against Athanasius and the Roman Creed; but the wounded head was healed.

Rev. 13:4. They worshiped Rome and the Pope.

Rev. 13:11. "Another beast" comes out of the earth. This signifies that the pope or bishop of Rome is made king by earthly power. Fulfilled A. D. 755.

Rev. 13:14. This verse represents the king-pope, making an image of the first beast: which was done in the re-establishment of the Roman Empire by its image the Roman Church.

Rev. 13:18. The number is 666. John wrote in Greek, and the Greek name of the Roman empire is Η Λατινη βασιλεια. The Latin Kingdom. Η=8, Λ=30, α=1, τ=300, ι=10, ν=50, η=8, β=2, α=1, σ=200, ι=10, λ=30, ε=5, ι=10, α=1: The sum, 666. This was the "beast" of which Popery is the "image."

Rev. 17:1—5. The Roman Church; the cup of communion in her hand, is the emblem of blasphemy, persecution and death.

Rev. 17:18. The woman is Rome, founded on seven hills.

Rev. 17:1. The waters are nations and multitudes. See ver. 15.

Rev. 17:8. The beast is the worldly empires.

Rev. 17:9. The seven heads are seven kingdoms, as mountains where Popery, Pagan or Catholic, has ever reigned.

Rev. 17:10. Five fallen; Assyrian, Egyptian, Babylonian, Persian, Grecian. One is, the Roman; one not yet come, Constantines semi-Christian Empire. The beast that was and is not and yet is, is the empire restored in Popery.

Rev. 17:12. The ten horns, Italy, Greece, Syria, Egypt, Africa, Germany, Hungary, Spain, France, England.

Rev. 17:13. They gave their power to the beast. A.D. 381 to 800.

Rev. 18:18. Her greatness. "What city is like this Great City." Her apparel, incense, greatness and merchandise in the souls of men, apply to Rome, and to no other church or city. This is so plain that on Rev. 17:5, as well as 1 Peter 5:13, the Catholic Bible (notes) contends for, or admits that Rome is meant by Babylon.

THE ROMAN CHURCH.

A. D. 325. *Gregory* says: "In the reign of Constantine the government of the church was, as far as possible, arranged conformable to the government of the state. The bishops corresponded to the magistrates." 94.

Waddington says: "In the mouth of an Arian the terms *Catholic* and *Roman* were synonymous." 103. Waddington Further says, "Boyle observes this inconsistency in Roman Catholic writers, that they urge generally the obstinate perversity of heretics as a proof of their errors; and yet press their flexibility in particular cases to the same conclusion" —*i. e.*, "heretics were obstinate until they were persecuted, and no longer; and on this ground they erected the Inquisition." Wad. 103.

The court party succeeded in organizing the Roman Church, and made it the pet of the state, the protege of the empire. Its creed was so far Arian as to make a derived God; full God. All bore the name of Arius. Some were simply *Arian*, and some Tri, or Trinit-Arians.

THE ROMAN CREED.

The first sectarian creed, by which I mean the first creed formed for the purpose of excluding Christians, is called the Nicene Creed, and reads as follows:

"We believe in one God, the Father Almighty, Mak-

THE CHRISTIAN CHURCH.

Those who adhered to the old Christian form of doctrine did not insert any new, novel, foreign, or strange words in their creed; but only such evangelical words as all had known from the beginning. They did not so much make a creed as a statement of the common well-known truth always believed by all who were Christians. All who adhered to religion in that form in which they had first received it were classed with heretics, and persecuted as enemies. The great, learned and orthodox Dr. Jortin, though he condescends, or perhaps he can not avoid using the common misnomer Arian, yet treats the subject fairly in the following remarks: "One remarkable difference may be observed between the creeds which were proposed upon this occasion (at the council). The Consubstantialists drew up their creed with a view to exclude and distress the Arians. The Arians had no design to distress the Consubstantialists, but usually proposed creeds, to which Athanasius himself might have assented; so that if the compilers were Arians their creeds were not Arian." Jor. ii. 51.

THE CHRISTIAN CONFESSION.

The Christians proposed the following confession not to exclude, but as a sufficient confession. It was drawn up as a peace offering, an expression of evangelical truth in charity.

"We acknowledge and believe in one God, the Fa-

er of all things, visible and invisible.

"And in one Lord Jesus Christ, the Son of God, begotten and only begotten of the Father, that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, consubstantial with the Father, by whom all things were made, both in heaven and in earth.

"Who for us and our salvation descended and was incarnate, and was made man, suffered, and rose again the third day, ascended into the heavens, and will come to judge the living and the dead.

"We believe also in the Holy Ghost, the Holy Catholic and Apostolic Church, anathematizing those who may say that there was a time when the Son of God was not, and that before he was begotten he was not, and that he was made out of nothing, or out of another substance or essence, and is created, or changeable, or alterable." Soc. i. 8.

"Such was the Nicene Creed, as it stood originally and before it was interpolated by subsequent councils. Our church hath dropped the anathematizing clauses

ther Almighty, Maker of heaven and earth; of all things visible and invisible. We believe also in our Lord Jesus Christ, his Son, begotten of him, without passion, before all ages, God the Word, the only begotten of God, (who is) light, life, truth, and wisdom, by whom all things were made, in heaven and upon earth, visible and invisible.

"We believe that in the end of all ages, to abolish sin, he assumed flesh of the holy Virgin Mary, and became man, and suffered for our offenses, and rose again, and was taken up into heaven, and sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead.

"We believe also in the Holy Ghost, which our Lord and Savior called a *paraclete* (comforter or advocate), and promised to send and did send to his disciples after his departure, by which also he sanctified all these, in the church who believe, and are baptized in the name of the Father, and of the Son, and of the Holy Ghost." Soc. ii. 40.

Jortin says: "Socrates, who was a candid man, says: 'I truly affirm, if from the beginning concerning the Nicene faith they had so thought, both they who had

at the end, and one can not help wishing that the Nicene fathers had done the same. The Christians in the times following were perpetually making anathematisms, even upon the slightest and poorest occasions, and it is really a wonder that they did not at last insert in their litanies, *we beseech thee* to curse and confound the Pelagians, Semi-Pelagians, Nestorians, Eutychians, Monothelites, Jacobites, Iconoclasts, and all heretics, and schismatics." Jor. ii. 67.

Jortin says: "The truth is, our part of the world doth not so much abound with persons by nature rigid, morose, fanatical, and crack-brained, as those regions do which are exposed to the eastern sun; nor can our bodies endure the same abstinence and harsh discipline, which they are capable of bearing, who are natives of a dry and burning climate.

"To these religious distempers two capital errors are to be added, which, in this age, were almost generally adopted, and from which innumerable calamities were derived.

"The first is, To lie and to deceive become a virtue if religion can be profited by it. The second is, The wrong notions and mistakes of men lived before these, and they who followed those, the whole question and contention would have ceased, nor would tumult violent and expert in reason have had power in the church.'" Jor. 266.

True Christians, and I may say the true church, has ever been of this charitable and true spirit. The cruel spirit marks a false and cruel church under whatever name or creed.

Neander says: "Had these articles only been established, then, *for the present*, the internal controversies in the bosom of the Oriental Church would have been hushed." (Mon. ii. 374.) "But although this symbol (scriptural symbol of Eusebius) appeared satisfactory to the doctrinal interests of the ruling party in the Eastern Church, yet the advocates of the *Homoousion* system of unity had still this very circumstance to object to it, that it still left a foothold for the whole Arian doctrine. The party of Alexander was satisfied, it is true, with these articles of faith; but at the same time they declared that as the expression of the creed could still be explained by the Arians after their own sense, it was absolutely necessary to add such other propositions as

in matters of faith, if upon admonition they are not renounced and anathematized, are to be chastised with bodily pains and punishments.

"It is hardly possible to enumerate the multitude of ridiculous legends, false reports, and pious lies, which were propagated and continued through all ensuing ages to the grievous detriment of true religion, by virtue of the first of these maxims, which indeed had found reception in the foregoing centuries in some measure. A curious and critical examiner of the actions and writings of the most eminent and pious doctors of this age, will, I fear, find almost all of them infected with this leprosy, not excepting Ambrose or Hilary, or Augustine, or Gregory Nazianzen, or Jerome." Jor. ii. 275.

Gibbon says: "The credit of his favorite Hosius, who appears to have presided in the council, might dispose him to favor the orthodox party; and a well-timed hint that the same Eusebius of Nicomedia, who now protected the heretics, had lately assisted the tyrant (his enemy) might exasperate him against their adversaries;" and the emperor becomes "the public accuser of one of his subjects, and complains of his would effectually exclude the doctrine of Arius." Nean. ii. 375.

As all historians agree that Eusebius of Cæsarea represented at once the older church doctrine, and the views of the "more numerous," "dominant," and "the peace loving party" at the Council of Nice, also those who adhered more tenaciously to the Bible; I deem it important to give a more full view of his principles.

Jortin says: "*Under Constantine flourished Eusebius, the most learned bishop of that age, and the father of ecclesiastical history, whom it were ingratitude to pass over slightly in a work of this kind. He seems to have been neither an Arian nor an Athanasian, but one who endeavored to steer a middle course, yet inclining more to the Arians than to the Athanasians.* In the manuscripts of Eusebius we find him perpetually censured and reviled in marginal notes by Greek scholiasts, and called Arian, Heretic, Blasphemer, Detestable Wretch, etc. He was one of those bishops who judged that Arius had hard measure, and who wrote a letter in his behalf to Alexander of Alexandria. But

(Eusebius) hostile behavior during the war." Gib. ii. 253.

THE EMPEROR LAYS HIS SWORD IN THE SCALES FOR HOMOOUSION.

"And this party (of Alexander) had on its side the powerful suffrage of the emperor himself. Eusebius represents every thing as proceeding in the first place solely from the emperor. (375, Note.) The Roman Church dates from this period. Here it was formed under the molding hand of Constantine who became its first supreme pontiff. Here its first creed was formed and established by law. Various canons were here promulged, and a church discipline was made the law of the state. The *law* said what *should*, and what *should not*, be preached."

Neander says: "Christianity became by degrees the *dominant state religion*, though not entirely in the same sense as paganism had been before. Constantine convoked an assembly of bishops from all parts of the empire, in order to give a decision for all the Christians under his government. The decrees of these synods were published under the imperial authority, and thus obtained a political importance. Those only who adopted them could enjoy all the privileges of Catholic he was a bad intercessor upon that occasion, and probably had very little interest with Alexander. He was certainly no admirer of Athanasius, yet not an active and a violent adversary."

Treating of the doctrine of the Trinity, he makes this remark: "*Our Savior hath taught us what we ought to think concerning him, in order to obtain salvation: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him may have life eternal. He says not, he who knoweth his nature, but he who believeth in him.*

"He observes that Christ left his body for a short space of time to show that he was really dead, and reassumed it to manifest his divine power."

Eusebius says: "It is not necessary that he who acknowledges the Father and the Son to be two distinct subsistences, should say that there are two Gods; for we do not look upon them as two co-ordinate persons, both of them underived and unbegotten; but one unbegotten and underived, the other begotten and derived from the Father. Wherefore the Son also teaches us that his Father is even *his* God also [as well as ours] when he says I ascend unto my Father and your Father,

Christians favored by the state; and, in the end, civil penalties were threatened against those who refused to acknowledge them." ii. 140.

The great change of which we speak, in the relation of the church to the state, must be ascribed to the transition of the Roman emperors to the side of Christianity. "The supreme magistrates now considered themselves as members of the church, and took a personal share in its concerns."

"In a rescript of the year 314, when an appeal was made from an episcopal tribunal to the imperial decision, the Emperor declared: 'The sentence of the bishops must be regarded as the sentence of Christ himself.'"

"But, on the other hand, it flattered Constantine so to regard the matter, as if God had made him master of the whole Roman empire, to the end that, through his instrumentality, the worship of the true God might be everywhere extended and promoted."

"Hitherto, the sentence of the bishop stood valid only so far as both parties had voluntarily agreed to submit to it. Constantine made the *sentence of the bishops legally binding*, whenever the two parties had once agreed to repair to the tri-

unto my God and your God. But now on the other side the Son, when he is compared with the Father, can not be said to be the God of his Father, but his only begotten and beloved *Son*, and the *image* of the invisible God, and the *brightness* of his Father's glory, and honors and worships and glorifies his Father, calling him even *his* God also [as well as *ours*].

"It hath been observed that Theophilus Antiochenus, who lived in the second century, is the first in whose writings the word Trinity is used for the Father, Son, and Spirit." Jor. ii. 108.

But no one would then have believed or advocated the doctrine since known by that name. Yet the word was not then objectionable, because it had not yet been abused.

Eusebius even would say: "Trinity, calling the Father, Son, and Holy Spirit, *τὴν ἁγίαν κ μακαριαν κ μυσικην Τριάδα*." (The holy, and blessed, and mystical Trinity.)

Also he refers to the prophet, saying:

"*That the same prophet, in Psalm cx., acknowledges clearly two Lords, the one who is the first and the supreme God; the second*

bunal, so that no further appeal could be made from it. Thus a great deal of business of a foreign nature came upon the episcopal office." ii. 130–140.

Whether this was giving the church to Rome, or Rome to the church, can hardly be a question. Unconverted pagans and sinners were now prefered for the highest offices in the church.

SINNERS ORDAINED BISHOPS.

A. D. 374. "At the death of Auxentius, bishop of Milan, when an election was held, Ambrose the governor attended; perhaps to keep peace, as the Catholics were factious. 'A child,' so the story goes, 'a child, perhaps instructed, shouted Ambrose!' This was considered a voice from God, and Ambrose the governor was elected bishop. His age was thirty-four. His new election hurried his baptism." Nean. ii. 423. Gib. iii. 84.

TRICK ON SEMI-ARIANS.

"Ephraim hearing, as Gregory tells us, that Apollinaris, a man of great reputation for his learning and abilities, but reckoned amongst the heterodox, had committed his writings to the care of a certain woman, *whom he himself calls his Lord, etc.*" Jor. i. 95, 107.

Du Pin, the Catholic, says:

"Eusebius was not author of any new formularies of faith; he conducted no intrigues to ruin Athanasius and his partisans; he would much rather have been instrumental.

"Constantia, the sister of Constantine, wrote to Eusebius, to desire him to send her a certain image, which was supposed to be the image of Jesus Christ; for Eusebius himself tells us that in his time there were to be seen pictures of our Savior, of St. Peter, and of St Paul, and that he had seen at Paneas a statue of Christ, which the woman was said to have erected who had been cured by him of a bloody-flux. Eusebius returned an answer to Constantia, of which we have only some fragment remaining. It appears that he would not send it to her; but as to the reasons for his refusal, it is not easy to comprehend the solidity of them. All that can be said is that he endeavors to take her off from contemplating the human nature of Christ, and to induce her rather to consider his divinity. But he seems to go so far as to say that his humanity had ceased after his ascent into heaven,

made her believe that he was a friend and disciple of Apollinaris, and borrowed the books, promising to return them speedily. As soon as he had them in his possession, he glued all the leaves together. and returned the volumes to the woman, and she to Apollinaris, who, when he wanted to make use of them, found all his labors destroyed, and took it much to heart.

"Tillemont judges fairly, and calls this a mean and scandalous trick.

A. D. 390. Nectarius, a Roman senator, "without learning, talents, elocution, experience or baptism," was elected as the successor of Gregory Nazianzen, to the See of Constantinople.—Reeves, 123.

A. D. 410. *Jortin* says: "Synesius, a Platonic philosopher of Cyrene, was ordained bishop of Ptolemais by Theophilus of Alexandria. As soon as Synesius heard that the people had chosen him, he wrote to his brother Euoptius and gave him the reasons for which he declined this honor. He mentions several, the principal of which were that he would neither put away his wife, nor keep her clandestinely like an adulterer; that he was a Platonist, and could not receive some doc- and he hath been accused of entertaining this opinion." Jor. ii. 108.

We thus see that while Eusebius commanded the respect of all parties, he was neither a superstitious bigot, an ignorant image worshiper, nor a factionist.

CHRISTIAN CHURCH HISTORY.

It is confessed by the best Trinitarian authorities, that of all the orthodox or popular historians

"There is not one to whom the merit of impartiality can be attributed with justice; so that the Arian history stands yet in need of a pen guided by integrity and candor, and unbiased by affection and hatred. Both sides have deserved reproach upon this head; and those who have hitherto written the history of the Arian controversy have only espied the faults of one side." Mosh. i. 125. Note.

Here is a frank confession of a universal departure from truth and charity, in treating this subject. Can we share in such a spirit of misrepresentation, and be Christians? Is it not probable that a faith which works this confessed abandonment of charity and justice is itself radically wrong?

Haweis says: That "now borne down by authority, the learned and simpler Christians retired with the Bible from the field of controversy, and left the honors of the day to Plato, etc., —the mystery of God, and

trines of Christianity. He believed in the pre-existence of souls, the eternity of the world," etc. Yet "Theophilus ordained him." Jor. ii. 399.

Synesius was a disciple of Hypatia, a lady of Alexandria, much celebrated for virtue, learning and philosophy. He "extols and almost adores her."

"*Philostorgius* says that she was murdered by the Consubstantialists, and Damascius says that it was done at the instigation of Cyril. At any rate a noble woman, a great teacher, was murdered by a mob headed by Peter of the Alexandrian Church, who lost no respect or standing on account of her blood. But what could be expected of an earthly church but earthly crimes." Jor. ii. 415.

THE PERSECUTION.

Neander says: "Arius and his two faithful friends were excommunicated as teachers of error from the church, deposed from their spiritual office, and by the Emperor Constantine condemned to banishment. * * Fanaticism impelled him already to apply all the expedients of the Byzantine despotism to suppress these doctrines entirely. * * He directed that all the writings of Arius as those of Por- of the Father, and of Christ, being thus subjected to philosophical investigation, and clothed in scholastic terms of Grecian science, a host of heretical tenets sprung up in the eclectic school, as mushrooms after a shower." Haweis i. 198.

The name of the saints could not be preserved in historical documents as their enemies called them opprobrious epithets. Semi-Arians, Arians, and heretics, and their own records and books were all burned by the Roman government. But while the early Christians, the masses of the people and the nations, reject the Nicene Creed, we have reason, by the absence of the word from all their quoted works to believe that none of the true members called themselves Arians, or by any other name in common but that of Christians. But the better to destroy them, they stigmatized as Arians, and when that name was found less opprobrious than desired, others were added, falsifying all history.

Waddington says: "In a formal edict addressed to the bishops and people,

phory should be burned; the penalty *death* even being threatened against those who should be detected in any clandestine attempt to preserve those writings." Nean. ii. 278.

Jortin says: "He banished Arius and the bishops who sided with him, and ordered the books of Arius to be burnt, and added: 'If any man be found to have concealed a copy of those books, and not to have instantly produced it and thrown it into the fire, he shall be put to death. The Lord be with you all.'" Soc. i. 39. Jor. i. 62.

For Constantine though zealous was cruel. On the misrepresentation of his second wife, Fausta, he put his own son Crispus to death. When better informed by his mother, he had Fausta cast into the glowing furnace of a bath. Three months later, with Eusebius of Nicomedia, and Theognis, who had signed the creed but declined signing the condemnation of their brethren, it turned out as Theonas and Secundus had told them. They were not spared but also banished; banished because they could not conscientiously curse, or anathe-

Constantine compares the blindness of Arius to that of Porphory, and commands his followers to be designated by the ignominious name of Porphorians. He then proceeds to consign the books of Arius to the flames, nearly in the following terms: 'If any man be found to have concealed a copy of those books, and not to have instantly produced it and thrown it into the fire, he shall be put to death. The moment he is convicted of this he shall be subjected to capital punishment. The Lord continue to preserve you.'" Soc. i. 32. Wad. p. 96.

Burning was thought "too cruel for traitors, murderers, parricides;" but was reserved for "heretics;" and this love for burning heretics is not yet eradicated from the Roman heart. Jor. ii. 137.

Mosheim says: "Those who, in the main, were far from being attached to the party of Arius, found many things reprehensible, both in the decrees of the council, and in the forms of expression which it employed to explain the controverted points; while the Arians, on the other hand, left no means untried to heal their wounds, and to recover their place and their credit in the church. And their efforts were crowned with the de-

matize a brother for holding the same doctrine with the anathematizers, excepting only on one metaphysical point, which was unrevealed; the one held that—

I. Christ shared the very essence and substance of the Father's own being. The other that—

II. Christ was begotten simply of God's will and power, all divine, but not of any previous essence.

The former seems the truth; but no man has a right to persecute another for not believing it.

A. D. 329, November 26. Constantinople was founded at Byzantium.

Haweis says: "Heresy and schism abounded, and wickedness of every kind, like a flood, deluged the Christian world; whilst the heads of the Church more engaged in controversy, and a thousand times more jealous about securing and increasing their own wealth and pre-eminence, than presenting examples of humility, patience, deadness to the world, and heavenly-mindedness, were, like gladiators, armed in all their councils, and affected imperial power and pomp in the greater dioceses.

sired success; for, a few years after the Council of Nice, an Arian priest, who had been recommended to the emperor, in the dying words of his sister Constantia, found means to persuade him, that the condemnation of Arius was utterly unjust, and was rather occasioned by the malice of his enemies, than by their zeal for the truth. In consequence of this, the emperor recalled him from banishment in the year 330, repealed the laws that had been enacted against him, and permitted his chief protector Eusebius of Nicomedia, and his vindictive faction to vex and oppress the partisans of the Nicene Council in various ways." Mosh. i. 162.

Mosheim has true sympathy for his brethren, who were vexed, that their opponents were suffered to live.

The parties in the Roman Church were the Arians, Trinitarians, and Semiarians. I have no sympathy with Arianism of any form, pure, semi, or plus; Arian, half Arian or triarian; Catholics or heretics; yet under all these names the followers of Jesus have been persecuted. I shall not, therefore, be deterred from recognizing my Savior

By degrees the people became degraded into annihilation; their voice neither asked, nor their consent deemed any longer necessary. Even the presbyters bowed to sovereign episcopal sway, and ministerial court appointments. The prelatical government became modeled after the imperial, into great prefectures, of which Rome, Alexandria, Antioch, and Constantinople, claimed superiority, whilst a sort of feudality was established, descending from patriarchs to metropolitans, archbishops, bishops, some with greater and others with less extensive spheres of dominion. Thus each was seen grasping at more than belonged to them; contentious to enlarge their own respective privileges and immunities, yet cordially conspiring to erect the most despotic pretensions of episcopal authority over all the Christian world beside." Haw. 1. 162.

RECALL OF ARIUS.

Haweis says: "After the death of his mother Helena, his sister Constantia gaining great influence over Constantine, Arius and his party, whom she befriended, had their condemnation reversed, A. D. 336; and beneath the foul spittle, crown of thorns, or the purple robe, with which his enemies covered him; nor his persecuted saints beneath the opprobrious names and misrepresentations which their enemies heaped upon them. The masses were Christians. The government party were Catholics; whether Arian, Semiarian, or Trinitarian, all was Arian, gloryfying the name of him whose memory they deprecated; adopting the heresy they abhored, and destroying the Church which they loved. Many Christians were in the Roman Church; but henceforth as a worldly corporation it must stand outside of the sacred record; as a branch cut off, an offshoot, an apostasy, tares and cheat; with manifold chaff and even some wheat. But the wheat, whether in Babylon or Rome, among chaff or cheat, is precious in the sight of the Lord, precious to the saints, and none the less Christian, because that they, as plants of Paradise, are found blooming in arid desert; trees of the Lord's vine-

though the Nicene Creed continued unrepealed, Athanasius, who had succeeded Alexander at Alexandria, and the orthodox Trinitarians, found the courtly party, with the emperor at their back, strong enough to counteract all that had been decided, and to turn the tables of persecution on the orthodox. Alexander, the bishop, refused to receive Arius into communion, though, in compliance with the emperor's order, he had subscribed the Nicene Creed, and confirmed it by an oath, under an evasion, if Sozomen is to be credited, the most shocking. Certain it is he was not believed by the orthodox. It is said, that Alexander, bishop of Constantinople, ordered by the emperor to receive him to the Lord's Table: with fasting and prayer invoked God, either that he might himself die before the day appointed, if Arius was in the right, or that he would cut off Arius, and save him from what he counted such a disgrace as communicating with him. On the very day of decision, Arius died in a very extraordinary manner. That the death of Arius, in such a case, and after such a night of fasting and prayer, must appear suspicious, is no wonder; and I must believe, yard enriching the world's forest with heavenly fruit· or, like captives, they cultivate a barren country. Christians exist everywhere. By their fruits we know them. Wherever Christians are there is the true church, wherever there are Arians of any class, Catholics, or sectarians, there is a false church, but even there, there may be true Christians.

The *Odium Theologicum* is often a Upas of death, spreading its poisonous branches over every pleasant plant; and truth instead of being nurtured by its shade, sickens and dies, while the serpent of sin finds a home at its root.

"*On ne trompera point sur Constantin, en croyant le mal qu'en dit Eusebe, et le bien qu'en dit Zosime.*" (One will not deceive himself about Constantine, by believing the evil which Eusebius says of him, and the good which Zosimus says of him.) Jor. ii. 71.

So also of the Arians and Consubstantialists. We believe the good and reject the evil, which they say of each other. But as the Romans burned all the books

if the matter be rightly represented, it would injure, much more than serve, the cause of orthodoxy. It gives us on both sides an awful spectacle of the kind of spirit which prevailed in the emperor, his courtiers, the orthodox patriarch, and the heresiarch Arius. The Church of Christ has small pretensions to spirituality amidst such combatants. I confess, I know not where to give credit. Deeds are done on both sides so contrary to every principle of love and the spirit of meekness and truth, that I stand like a man in court, between two witnesses, swearing to contradictions." i. 259.

Maclaine in Mosheim says: "The causes of this tragical death have, however, furnished much matter of dispute. The ancient writers, who considered this event as a judgment of heaven, miraculously drawn down, by the prayers of the just to punish the impiety of Arius, will find little credit in our times, among such as have studied with attention and impartiality the history of Arianism. After having considered this matter with the utmost care, it appears to me extremely probable, that this unhappy man was a victim to the resentment of his enemies." ii. 259.

Of other Christians, with the persons of any who secreted them, there remains no record of the worse than pagan cruelties, except the barbarous laws, and more than barbarous accounts contained in the confessions of the cruel persecutors. There is no record how many thousands or millions were put to death by those who made laws condemning other Christians to the flames; before the many hundreds of bishops, and thousand of ministers, and millions of people; and cities, and nations were compelled to adopt the new religion. Therefore we are safe in believing all the good which Catholics confess of other Christians, and all the evil which they confess of themselves. But in the absence of any laws condemning Catholics to death, or their books to the flames, or any law prohibiting their meetings, or any law compelling them under pain of banishment to sign any creed which they did not believe, we can not charge the Christians with any comparatively cruel persecution.

emies, and was destroyed by poison, or some such violent method. A blind and fanatical zeal for certain systems of faith, has in all ages produced such horrible acts of cruelty and injustice." i. 126.

CONSTANTINE'S BAPTISM AND DEATH.

"Constantine, now in the sixty-fourth year of his age, felt the effect of disease with the infirmity of age, and repaired to Helenopolis, Bithynia (a city founded by his mother), in order to use the warm springs. His malady grew worse. He then visited the castle near Nicomedia, where, having called together an assembly of bishops, and in their presence was baptized by Eusebius, the bishop of Nicomedia, A. D. 337, shortly before his death." For "it was not the custom in this period for all to receive baptism immediately after embracing the faith; but many, especially in the East, deferred it. * * It is most probable that, carrying his heathen superstition into Christianity, he looked upon baptism as a sort of rite for the magical removal of sin." Nean. ii. 29.

Great monuments remain to the memory of Constantine:

The persecution of which the Catholic complains was generally the excluding of some factious bishops from a see decided to belong to another, or preventing a turbulent sectarian from dividing the fold.

Most Catholics consider all their own acts of cruelty as "doing God service," but without charity or humanity, represent the dying struggles at the stake of other Christians; yea, the very dying groans of their victims, as overt acts of persecution against the Catholics.

Well knowing that they are unreliable historians, we are not safe in believing their uncharitable accounts of those whom they slaughtered.

There were only eighteen Arians at Nice, and but two bishops refused to sign the creed. Yet Neander informs us that the majority of the Council were what were called Semiarians, afterward denominated Arians, and that these represented such a majority of all Christians East and West, and of the surrounding nations, that centuries elapsed

I. The destruction of Paganism in the Roman Empire.

II. The organization of the Roman Church, which he founded, and made the protege of the Empire, A. D. 325.

III. The city of Constantinople, which he founded, A. D. 329, on the site of the old city of Byzantium.

IV. His laws for the reformation of the customs of the Empire.

THE LAWS OF CONSTANTINE.

Constantine made many laws which are remarkable, and show the character of the people where such laws were required.

He made a law against gladiatorial shows; abolished crucifixion, breaking the legs and marking the face with red hot-iron.

He made a law against rapes, and that nurses assisting in stealing away virgins should have hot lead poured down their throats. Barbarous!

He forbid seizing the laborers or tools for taxes.

He restrained and limited divorces.

before the new doctrine prevailed. As the Roman Church finally discarded simple Arianism and adopted Trinitarianism, Arian came to be applied to all opposers of the Roman Church; Semiarian to those who thought friendly of both parties, adhered to the Bible; or such confessions as both admitted to be orthodox, Trinitarian to those who went beyond the Arians, not only carrying their human speculations to the Son, but to the Father and Holy Ghost also. Both pure Arians and Trinitarians seemed to forget the words of Jesus: "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*."

THE COUNCILS.

A star designates a general council.

A. D. 269. The Council of Antioch condemned Paul (the bishop of Antioch); and the doctrine that Christ is *Homoousion* with the Father.

He exempted ministers from civil offices and duties.

He restrained exorbitant usury.

He ordered prisoners to be used well, and made laws favoring debtors and slaves.

He granted all to make bequests to the church.

He appointed that poor parents of large families should be relieved out of the treasury.

Those who disinherited their children for no fault, were to be regarded as idiots, and their wills set aside.

Natural children became legitimate on the marriage of their parents.

Bishops had civil jurisdiction, and cases were to be decided on the single testimony of a bishop.

He made laws to relieve the poor, the sick, helpless and children.

He made adultery a capital crime, punishable with death.

He made a law that no woman of reputation should be arrested for debt.

He encouraged appeals against his officers and governors.

He encouraged matrimony by rewards, and discouraged celibacy by penalties.

A. D. 314. The Council of Arles, of two hundred bishops, condemned the Donatists, a very numerous people in Africa. They had over five hundred bishops all opposed to the Roman hierarchy.

A. D. 412. Donatists was a name given by the Romans to the African Christians who rejected the Roman Church. Cecilian, a deacon, being choson bishop of Carthage, Donatus, with seventy bishops, assembled in council at Carthage and deposed him; but Cecilian appealed to Rome, and the Council of Arles, in 314, with two hundred bishops, decided that the African bishops were wrong and Cecilian right.

Reeves, the Catholic, confesses: "The Donatists in number (*i. e.*, in Africa) surpassed the Catholics. They reckoned about five hundred bishops of their sect; there was scarce a town in Africa which had not two bishops—a Catholic and a Donatist. Some were fined, others banished." After "the severity of the laws" had failed to exterminate them after one hundred years, the Catholics confess that in the great Coun-

He abolished the obscene rites of the priests of the River-God Nile, and destroyed the temple of Venus for its debauchery.

He made laws for the religious observance of Sunday; and obliged soldiers on that day to repeat a prayer to one God. He said:

"*Sicut indignisimum videbatur diem Solis, veneratione sui celebrem, altercantibus jurgus et noxus partium contenionibus occupari, ita gratum ac jocundum est, eo die quæ sunt maxima votiva compleri: atque ideo emancipandi et manumittendi die festo cuncti licentium habeant, et super his rebus actus non prohibeantur.*" *Jor. ii.* 132.

Which we translate:

Just as it seemed most improper that the day of the sun, noted by its worship, should be occupied by contending disputes and injurious quarrels of parties, so (it seemed) agreeable and delightful that the sacrifices which are greatest be paid upon that day: and, therefore, upon the festal day all have liberty of emancipating and manumitting and about these things business is not prohibited.

cil of Africa, June 1, 412, the Donatists met the two hundred and eighty-six Catholic prelates with two hundred and seven Donatists. They also, says *Reeves*, the Catholic, "asserted that the Son was less than the Father," and that "the true church was found only among them." Augustine, p. 141, 142.

A. D. 414. *Jortin* says, "Honorius published a most cruel decree" against them, by which they were plunged into despair and fury. Donatus, bishop, attempted to kill himself, and another determined to set fire to the church and die with his congregation. The civil magistrate knew not what to do. He was afraid by sparing them of offending the emperor, and equally afraid of driving them to self murder, by enforcing the cruel law. "St. Augustine advised the utmost rigor as the best way of converting" them, as it was "better that some should burn themselves than that all should burn eternally in hell." (Jor. ii. 408.) And even sent to the emperor desiring him to appoint officers who would execute the laws promptly, so im-

He carried to the wars a tent church, where with presbyters and deacons he prayed and had divine service, and began the custom of appointing chaplains for the army.

He built many churches; one he dedicated to the twelve apostles, and designed being buried there, from which followed a custom of burying in churches.

When his statue was bruised, battered with stones, vindictive persons told him that his face was marred, he put his hand up and said: "I do not feel it."

Nicephorus, a Catholic, declared that God had endued the "urn and statue of Constantine with miraculous powers; and the pagans made him a God." Jor. ii. 71.

He commanded the discontinuance of any heretical, *i. e.*, any non-conformist meetings, and all such books to be sought for and burnt, condemning to the flames those who should secrete them. By such laws the world is deprived of many valuable writings of good men. Jor. ii. 123, 140.

patient was the saint for blood.

The Donatists. The Romans to convert, persecuted them, and to silence, slaughtered them. Then when some, perhaps not professors, turned upon their murderers, they called these bad men, as they were, and charged the crimes of these which they themselves had provoked by greater cruelty, to the religion of the innocent Donatists. Milner the bigot, complacently says: "Some of them were, comparatively speaking, a mild and peaceable people, others, called the Circumcellions, were a mere banditi. i. 43.

A. D. 341. *Constantine* left three sons, Constantine, Constantius, and Constans. To Constantine the eldest he gave Britain, Spain, Gaul, and all that lies on this side the Alps. Constantius, his second son, inherited Thrace, Asia Minor, Egypt, and the East. Constans, the youngest, had Italy, Africa, Greece, and Illyricum.

Constantius adhered to the orthodox faith then

THE CATHOLIC HERESY.

CATHOLIC TESTIMONY 250, THE HARLOT 252, TEN HORNS 260, DRAGON 264, SERPENT 268, POPERY, NUMA, 271, POPE EMPEROR 278, FLEURY 279, DAMASUS 282, ARIAN POPE 281, AUGUSTINE 288, 293, AMBROSE 290, JEROME 297, VALENS 302, FIRST CATHOLIC EMPEROR 305, THE NATIONS 314, PERSECUTING LAWS 318, EPHESUS 324, POPES COUNCILS, FIFTH CENTURY, 334, SIXTH CENTURY 337, SEVENTH 342, EIGHTH 348, NINTH 354, TENTH 356, ELEVENTH 369, TWELFTH 374, THIRTEENTH 380, FOURTEENTH 383, FIFTEENTH 390, SIXTEENTH 394, SEVENTEENTH, 396, EIGHTEENTH 398, NINETEENTH 399.

The passing over of the Roman power from the emperor to the pope, after the fall of paganism, is represented in Revelation by a series of emblems which can not be mistaken.

Rev. XII. The dragon of paganism is overcome. XIII. The beast of popery comes up, and the dragon gives the pope his power. Rev. XVII. The beast, or pope, carries the false church, whose name is "Mystery Babylon." This so plainly refers to Rome that the best Catholic writers confess it. To make this clear, I give the following from the Com-

called *Semiarian*, in which his father died.

Constans and Constantine, under the influence of the Roman priest, held to the new form since called *Trinitarian*.

Reeves says Constantine was soon cut off by an untimely death. In him the Catholic cause lost a powerful protector. (page 103.) About this time Eusebius died. A good man, and greater than an emperor.

THE NICENE COUNCIL.*

A. D. 325. With from two hundred and fifty to three hundred and eighteen bishops. (Wad. p. 94.) It condemned Arius and the doctrine that Christ was created of nothing, but established the "*Homoousion* doctrine. It was like a battle fought in the dark." Soc. Jor. ii. 36.

A. D. 325. The Council of Nice adopted *Homoousion* after a great display of bitterness and debate. "It was like a battle fought in the dark." Jor. ii. 36.

A. D. 335. The Council of Tyre condemned the "*Homoousion* doctrine." Jor. ii. 43.

mentary on Revelation xvii. from the most learned of all the Catholic divines.

The Venerable and Right Reverend Charles Welmesley, D. D., Catholic Bishop, or Vicar Apostolic, of the Western district (in England), Fellow of the Royal Society of London and Berlin; and one of the scientific men employed in correcting the old style. His work is called, "The General History of the Christian Church, chiefly adduced from the Apocalypse of St. John." By Sig. Pastorini. The editor says:

"This pious, and venerable divine was not 'a sanguinary bigot.' The whole tenor of his life and writings proves that he was a most mild and enlightened member of the Christian communion. The work before us abundantly establishes this character. Sir R. Musgrave calls it 'a piece of folly and blasphemy.' Dr. Milner calls it 'a most ingenious and learned exposition of the book of Revelation, calculated to excite all Christians to lead a holy life, and to prepare for the coming of that awful Judge, before whom Sir Richard Musgrave will be arraigned

A. D. 341. The Second Council of Antioch rejected *Homoousion.*

A. D. 347. The Council of Sardica. Three hundred and seventy bishops divided. Part voted for and part (retiring to Philippi) voted against it. Jor. ii. 44.

A. D. 350. The Council of Sirmium. The bishops labored to compromise all differences. "Cave calls them Semiarians, yet their canons were received as those of other councils." Jor. ii. 45.

"In the fourth century there were held thirteen councils against Arius, fifteen for him, and seventeen for the Semiarians; in all forty-five." Wad. 98, 99.

The number and faith of the councils were proportionate to the faith of the people.

A. D. 360. One error begets another. Having begun a new Savior all his parts had to be made new to correspond. As a tangible body, crucified, could not be denied, therefore, the divinity of the Savior was moved off its true basis of Sonship, and had to assume all the character of the *first cause.* But as the first cause

for his unprecedented malice and calumnies.'"

He died in 1797, aged seventy-six years; after he had been a Roman bishop forty years. We will transcribe his seventeenth of Revelation. The learned writer endeavors to fix the application to pagan Rome, but is forced by history to carry it to the fourth century, and finds its fulfillment during the reign of papal Rome.

"St. John is here invited, ver. 1., to be a spectator of the divine punishment upon the great harlot, who represents pagan Rome, as we shall see presently. The invitation comes with propriety from one of the seven angels who held the vials of the wrath of God, as it was the function of those angels to execute the divine judgment on mankind. The apostle is therefore taken up, as he thought, by the angel, ver. 3, into a desert, that very desert where Rome stood. The country round that metropolis of the world was filled with towns and inhabitants while she maintained her power, but when the barbarous nations came upon her like furious lions, they laid waste the lands all around for many miles, they razed the towns to the ground, and could not be a man, the man was added, and Christ became the common name of a firm, or company of at least two beings and perhaps three persons or more.

THE CAPITAL.

On the removal of the capital from Rome to Byzantium, the bishops of Rome sustained a new relation to the Christian world. The dragon of Paganism, or the Pagan Roman Government was overthrown by Constantine; but the defeated dragon gave his power to the beast. The dragon was the Pagan Government, the beast popery. The bishops of Rome could not assume the high office and ancient Pagan power of "Supreme Pontiff," while the emperors resided in Rome as Pontiffs. But on their departure, the mantle fell upon the only legal representative of the Roman Pontifex Maximus there, which was the bishop. He first coveted the power and finally assumed the name. For "the dragon, after being wounded, gave his power to the beast." Rev. 13: 2.

thus reduced the whole country to a desolate desert. In this condition it was when Rome was destroyed, and thus nearly it has remained ever since, as a lasting monument of the divine wrath. St. John being placed in this desert sees the great harlot, or the woman, sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns, etc., and being struck with amazement at so extraordinary a sight,—see verse 7.

"This great city, which has dominion over the kings of the earth, can be no other but imperial Rome, which had conquered almost all the kingdoms of the known world. Imperial heathen Rome is therefore evidently meant and represented by the woman or great harlot. And thus it has been understood by the ancient fathers and by the modern interpreters of the Catholic Church. But furthermore—

"Verse 15. The harlot was said, ver. 1, to sit upon many waters, which the angel here interprets to represent the many kingdoms, states, and countries, over which she ruled. Again, the angel tells him, that the seven heads are seven mountains, on which the woman sitteth, ver. 9, which is to say clearly, the seven

THE BISHOPS OF ROME.

This list includes Peter, who was not bishop of Rome, and closes with Marcus, A. D. 336, and does not include Julius or the succeeding Popes which belong to the Roman history.

A. D. 34. St. Peter was a married man (Matt. 8: 14). His wife suffered martyrdom at Rome while he was prisoner. The Catholics suppose that Peter was appointed pope (John 21: 18), but if so, the vague commission was plainly canceled in the 22d verse. It is not probable that he was bishop of Rome.

A. D. 68. St. Linus. Some Catholics think that Linus was the third Pope.

A. D. 78. St. Cletus.

A. D. 91. St. Clement. Some Catholics say that Alexander was the fourth.

A. D. 101. St. Anacletus. Alexander is by some placed fifth in the list.

A. D. 102. St. Avaristus.

A. D. 111. St. Alexander. Platina says that he was the first who introduced holy water. He was a martyr under Trajan.

A. D. 119. St. Sixtus was a martyr under Trajan.

A. D. 129. St. Telesphorus.

A. D. 139. St. Hyginus.

A. D. 143. St. Pius. He has the name of sending the

mountains on which ancient Rome was built. These hills are, the Capitoline, Palatine, Aventine, Cælius, Esqueline, Quirinal, and Viminal, some of which can scarce be deemed a part of modern Rome, as being now very little inhabited.

"The woman being now well known, we are next presented with a description of her person and qualities. She appears dressed in purple and scarlet, and gilt with gold and precious stones and pearls, ver. 4: the imperial lady is thus decked out in the most sumptuous manner, proudly displaying the great abundance of her riches, amassed from the spoils of the whole world. Purple was the usual robe of the emperors of Rome, and her scarlet shows her stained with the blood of the martyrs. She holds in her hand a golden cup full of the abominations and filthiness of her fornication, ver. 4, a common scriptural expression for the abominations of idolatry; and with these she had notoriously polluted herself. For Rome, not content with worshiping her own heathenish gods, adopted those of all the countries and nations she subdued. She thought by this extravagant religious worship to render all the deities propitious to her, and to this she ascribed the success of her arms, and the extent of her empire."

gospel to Britain. Reeves, p. 49.

A. D. 157. St. Anicetus, assuming to regulate the Asiatic Church in regard to the time of celebrating the Supper now called Easter was opposed by Polycarp. Reeves, p. 40.

A. D. 168. St. Soter.

A. D. 177. St. Elutherius.

A. D. 193. St. Victor is called the "good and zealous." He endeavored to force uniformity in the time of holding Easter, but was opposed by the bishops of Asia Minor and others, and especially by Irenæus, bishop of Lyons, and "prudently desisted." Reeves, p. 52.

A. D. 202. St. Zephyrinus.

A. D. 219. St. Calixtus. Reeves, p. 60.

A. D. 224. St. Urbanus was famed for learning and piety.

A. D. 231. St. Pontianus.

A. D. 235. St. Anterus.

A. D. 236. St. Fabinus.

A. D. 251. St. Cornelius was opposed by Novatus.

A. D. 253. St. Lucius. During his time Cyprian of Carthage created an excitement by rebaptizing reformed heretics.

A. D. 255. St. Stephanus.

A. D. 257. St. Sixtus II.

A. D. 259. St. Dyonisius.

A. D. 269. St. Felix.

A. D. 275. St. Eutychianus.

A. D. 283. St. Caius.

A. D. 296. St. Marcellinus.

cess of her arms. 'Thus it is,' said the Romans, 'that this city has extended her empire beyond the rising and setting sun, and beyond the bounds of the ocean, because she venerates the gods she conquers, she makes foreign deities her own, and even raises altars to those that are unknown to her.' In this manner were her idolatrous abominations so multiplied, that there are said to have been 420 heathenish temples in that city.

"Rome, which from seven mountains
overlooks the whole world,
Is the center of empire, and the abode
of the gods.

She even carried her superstition so far, lest any unknown god should not receive due worship, as to build a temple, which she dedicated to all the deities, calling it on that account, Pantheon, 'the temple of all the gods.' 'This city,' said St. Leo, 'not knowing the Author of her elevation, while she ruled over almost all the nations of the earth, submitted to serve all their gods: and she imagined herself to be the more religious, as she rejected no kind of idolatrous worship.' 'Insomuch, that whatever superstitions had place in other countries, they were all carefully transplanted to Rome.' In fine, such was the filthiness of her fornica-

The Donatists, who composed the majority of the African Church, rejected him as an idolater. Reeves, p. 84.

A. D. 304. St. Marcellus.

A. D. 309. St. Eusèbius.

A. D. 311. St. Melchiades.

A. D. 314. St. Sylvester. Great changes took place in his time. Constantine Chlorus, Emperor of the West, resided in England. His son Constantine openly professed the faith, A. D. 313. He reorganized the Church, and in 325 dictated its first authoritative creed, having been before acknowledged as supreme head of the Church or "Pontiff."

A. D. 336. St. Marcus closed the list of primitive bishops. The Roman Reeves calls him "JULIUS THE ROMAN PONTIFF." Julius had succeeded St. Mark * * in the Holy See.

"Julius agreed with Athanasius to hear and judge between the two parties."

"The empire became divided into two parts, the Eastern and Western."

"About the same time died the celebrated historian Eusebius of Cæsarea." p. 103.

The future bishops are called popes.

Sylvester was bishop of Rome when the Nicene

tion, such the excess of her prostitution to idolatry, that she even deified her impious emperors, raised statues to them to which incense was offered, and built temples to their memories."

"Such was ancient Rome, the great harlot, with whom the kings of the earth committed fornication; and they who inhabited the earth, were made drunk with the wine of her whoredom, ver. 2. She was not only intoxicated herself with all the delusions of idolatry, but she offered her golden cup all round to others. The unparalleled degree of power and grandeur to which she was elevated, raised her to such a hight of admiration in the eyes of all nations, that they viewed her with the utmost deference and respect, and readily embraced whatever superstition she herself followed or recommended. She had moreover the disposal of kingdoms, governments, riches, and dignities: what wonder then, if with such charms she debauched the kings and people of the earth?

"This same woman is farther said to carry on her forehead the following inscription: a mystery: Babylon the great, the mother of the fornications, and the abominations of the earth, ver. 5. Here is a mystery, Creed was made; but he was not present. Marcus succeeded him in 336, and closed the list of the Roman bishops of the first period. He is the thirty-fifth bishop of Rome. The next was

JULIUS, "THE GOOD POPE."

So Jortin calls him. He says: "The encroaching Julius, bishop of Rome, claimed much more authority than belonging to him."

"Whilst the Arian controversy was warmly carried on, Athanasius and his partisans went to Rome, and engaged Julius in their favor by putting themselves under his protection. There they contributed, though it was not their intention, to augment the insolence and the usurpations of the Romish See, for the good pope neglected not his own interest." "They were like the poor horse in the fable, who having taken the man on his back to fight the stag, brought a cursed slavery on himself, and entailed it on his posterity." Jor. ii. 268.

For fifteen hundred years the people of that church have been little else than "packhorse" for the Pope and his priests, peddling the "mysteries of Babylon."

"A. D. 350. The Emperor

or an enigma to be unraveled, viz: Babylon the great, the mother of the fornications, and the abominations of the earth. The reader, we apprehend, is already prepared in great measure for the solving of this enigma. Babylon the great is the great imperial city of pagan Rome. And she is the woman, as we have just above shown, who is the mother of the fornications and abominations of the earth. This is the explanations of the proposed mystery. But to make it more clear, that by Babylon the great is here meant idolatrous Rome, we appeal to the angel's words: The woman which thou sawest, is the great city, which hath kingdoms over the the kings of the earth, ver. 18; which, as we have before observed, plainly points out the great ancient city of Rome, that domineered over the greatest part of the kingdoms of the then known world. The woman therefore is the image of that city, and in the inscription on her forehead she is styled Babylon the great: consequently Babylon the great is here the same with the city of Rome. In the primitive ages this figurative name of Babylon was frequently given to heathen Rome by the Christians, on account of the resemblance of the Constans was slain by the tyrant Magnentius. Athanasius and Baronius make him a saint and a martyr, titles to which he has small pretensions. But he had been an *High-Churchman*, and that was enough. *Constans*, says Athanasius, *a most holy prince, was murdered by the execrable Magnentius, and received the crown of martyrdom;* but if we may say the plain truth, his morals were most unworthy of a Christian and a martyr. When a prince showed an affection for the bishops, and for the peace of the church, as a kind of atonement for his vices, the ancients complimented him with the title of *Most Religious*, and bestowed it even upon Gallienus. Though willing to commend whatsoever was commendable in Constans, yet we can not approve his dissolute life. Zonaras gives him an exceeding bad character." Jor. ii. 273.

A. D. 356. The Council of Milan drew up a creed omitting the *Homoousion* doctrine. The confession drawn up by those called Arians at the Council, at Sirmium, in 357, added this:

"*Whereas*, so many disturbances have arisen from the distinction of the unity of the divine essence, or the

characters of those two cities, for their idolatry, and for their oppressing, the one the Jews, the other the Christians. St. Peter dates his first letter from Babylon, 1 Pet. 5: 13, that is, from Rome, as St. Jerome and Eusebius tell us. 'The appellation of Babylon,' said Tertullian, 'is used by St. John for the city of Rome, because she resembles ancient Babylon, in the extent of her walls, in her haughtiness on account of her dominion, and in persecuting the saints.' 'Rome is a second Babylon,' says St. Austin, 'and a daughter of the ancient Babylon.' Babylon the great is therefore sufficiently distinguished: but her character is completed, and she appears in plain colors, in what follows: 'And I saw,' says St. John, 'the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus,' ver. 6. This inhuman woman, this impious Jezebel, this cruel persecutrix, has drenched herself with so much Christian blood, which she has spilt, that she appears to be drunk with it. Who is this but idolatrous persecuting Rome? Innumerable were the martyrs she put to death, throughout the vast extent of her dominions, and even in her own bosom, the city itself. Innumerable likewise were

likeness of essence, so from henceforth nothing shall be taught or preached respecting the essence of the Son of God, because nothing is to be found on that subject in the Holy Scriptures, and because it is one which surpasses the measure of human faculties." "The venerable Hosius, now past his hundredth year, and in exile, was brought to subscribe this confession; also Pope Liberius." Nean. ii. 7.

Reeves, the Roman Catholic historian, says: "The church (Roman) had now to deplore the fall of two of her first champions, Osius and Liberius." "Osius * * signed the Arian formulary" under violence, and condemned Athanasius, but is said to have repented. Pope Liberius passed two years in banishment. The solicitations of Damophilus and Fortunation induced him to believe that he might sign the formulary of Sirmium, and the condemnation of Athanasius without violating the Catholic faith. He fell through weakness, and by an error of judgment." Reeves 110.

"Infallibility" fell! What less could the fallible do?

the other saints or holy confessors, who, though not slain, were by her condemned to lose some of their limbs, and had an eye bored out, their tongues plucked away, or the sinews of a leg or a thigh cut, etc., or in fine, were put to tortures that tore away their flesh and drained their blood. We have seen the account of ten dreadful persecutions, which swept away an infinite multitude of Christians; and all of these persecutions were the work of the Roman emperors, and their substitutes in the provinces. It is then apparent who the woman is, that was seen drunk with the blood of the saints, and with the blood of the martyrs of Jesus.

"After the description of the woman, we are then favored with an account of the beast that carries her, ver. 7. The woman being the image of the city of Rome, the beast on which she sits, naturally represents the Roman empire. And as the woman was styled the mother of fornication or idolatry; consequently Rome was the seat and center of idolatry; and in like manner by the beast the Roman empire is represented as the empire of idolatry. The color of the beast is scarlet, ver. 3, an emblem of its sanguinary disposition: and is said to be full of

Is it not probable that those called Arians signed through weakness, too? If the Pope is excused, why is less mercy shown to the common people?

Milner says: "In the same year, 357, Liberius of Rome, after two years' exile, was not only prevailed on to receive an Arian Creed, but even to reject Athanasius. The subscription to the creed was not so much an evidence of insincerity, as was the condemnation of the Alexandrian prelate, because the Arians, fertile in expedients, made creeds upon creeds, expressed in artful ambiguities, to impose on the unwary. Liberius by these unworthy means recovered his bishopric. The See of Rome at that time had secular charms sufficient to seduce a worldly mind. Whether Liberius cordially repented of his hypocrisy or not, we have no evidence. The cruelty of the Arians tried to the utmost the hearts of men in those days, and now the proverb was verified: 'All the world against Athanasius, and Athanasius against all the world.'" i. 294.

Arian. This name constantly occurs in history, a name invidiously thrust upon all the early Christians who rejected the false

names of blasphemy, or marked over with the names of the heathenish Roman gods, the greatest indignity that can be offered to the majesty of the Supreme Being. Then the angel, who promised to St. John to discover to him, ver. 7, the mystery both of the woman and the beast, tells him:

"Ver. 8. The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundations of the world) shall wonder, seeing the beast, that was, and is not.

"Behold a very mysterious explication of a mystery. But to unfold it: here is expressed the state of the beast, as it passes through different periods of time. The beast or the Roman idolatrous empire was, that is, existed for a term of time: then is not, or exists no more as the empire of idolatry, but is changed into a Christian empire, which happened when Constantine the Great became emperor, suppressed the power of idolatry, expelled Satan, and established Christianity. But it is added, 'and the beast shall come up out of the bottomless pit, and go into destruction.' The Roman idolatrous empire will creeds of Rome. The opinion that the Nicene Church was orthodox, while rejected by nine-tenths of the Christian world; and that because Rome condemned them, therefore we will suffer if we defend Dionysius, and Eusebius, and Philostorgius, and Damophilus; the Novatians with their purity, the Donatists with their zeal, or the Arians with their multitudes, is the fear of a booby or the opinion of a bigot, who trusts falsehood for favor, and barters truth off for error. The reader should ever remember as he reads the word Arian the warning in Mosheim:

"Nothing is more common than the abusive application of this term to persons who have entertained opinions the very opposite of those of Arius." i. 109. Note.

THE NATIONS.

The dominant nations of Europe belong to the Gaul and Gothic, or Celt and German families. The Germans were a humane race of freemen. A family of brothers, called in ancient history Goths, Visigoths, Ostrogoths, Alani, Suevi, Cim-

rise up again under Antichrist from the bottomless pit or hell, because Satan will be loosed before the end of the world, and will revive idolatry chiefly by means of that wicked man, Antichrist, who will become master of the ancient Roman dominions. And the inhabitants on the earth shall wonder, seeing the beast, that was, and is not, and yet is; all the world will be struck with amazement, at seeing the idolatrous Roman empire reappear, which had been so long ago destroyed. But the reign of Antichrist will soon go into destruction, as it will last no more than three years and a half."

(Here the learned Catholic finding history too strong for him, is forced to refer the fulfillment to papal Rome. He says on verses 12, 13):

"The ten horns denote the ten kings or ten powers, namely, the Goths, Huns, Alans, Vandals, Saxons, Burgundians, Franks, Heruli, Suevi, and Quadi, the chief of the barbarous nations that invaded the western Roman empire in the fifth century. All those different people, signified by the ten horns, were either pagans or heretics."

(Mark the order, ver. 13. bri. Bavarians, Normans, Vandals, Quadi. Franks Ombri, Lombards, Gepidæ, Heruli, Alemani. Most of these were Christians, less cultivated but more humane than the Romans. The countries opposed to the new faith were France, Spain, Africa, England, Germany, and much of Syria, Greece, and Italy. Yet all these had already adopted the Christian religion in its primitive form. The Franks comprised an unconverted German tribe. The Vandals a tribe of North Germany on the banks of the Vistula. The principal races which populated Western Europe were the Goths, or Germans; the Gauls, or Celts. The name German was given by the Romans to all the country bounded by the Rhine on the west, the Northern Ocean and the Vistula on the north, the extreme valley of the Danube on the east and the south, and included in their borders even Sweden, Finland, Livonia, as well as Prussia, full one-third of Europe. The name German signifies "brothers." Their national god Teuton gave

These Arian kings give their power to the beast. That is, they are first converted to popery, then, after that, ver. 14, they make war on the Lamb. For verse 17, "God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Then they will hate the whore, the woman, verse 1, which is the harlot, which is the city, verse 18, which ruleth over the kings of the earth. The learned Catholic proceeds: N. S.)

"The Arian Visigoths in Spain were brought over to the Catholic faith about the year 600, in the reign of their king Recared. About the same time the Saxons in Britain received the Christian doctrine from St. Austin and his companions. St. Willibrod carried the faith into Friesland; and St. Rupert and St. Boniface with his associates converted many nations of Germany in the seventh and eighth centuries.

"Verse 16. Here we see the general disposition of the above-mentioned northern nations, denoted by the ten horns. They will hate them the name Teutones, and our third day of the week, Tuesday.

These people have been abused by the Roman pen of ill-will. They were the free men of their age; they were all democratic. They had kings, but their kings were the leaders of freemen. No king dared to punish a free man with death, imprisonment or blows. They attached a sacred character to the female. Valor was the grace of man; chastity the virtue of woman. Divorce was almost unknown, and polygamy only among the princes prior to Christianity; adultery was a crime inexpiable; seduction unpardonable. They were the governing people of the Roman empire for many years, and gave it some of its wisest laws and best monarchs.

Besides the modern Germans; the English, Saxon-Scots, Northern Irish, Americans, and many other nations, are the children of the ancient Germans called Goths, etc. Another dominant race, which flowed in a westerly direction from Asia, keeping south of the Ger-

the harlot, Rome, the great capital of the empire, because she has shown herself a universal domineering tyrant, and has in particular ill requited them for the important help they had lent her against her enemies. Thus stimulated with rancor and resentment, they will make her desolate, that is, they will invest her walls, they will preclude all succors both of men and provisions from her, and reduce her to the utmost state of distress.

"Under the divine direction, therefore, those barbarians acted in the demolition of Rome, and its empire; and thus they executed what pleased him, or what he had designed." pp. 99–107.

But as this takes place not in the time of pagan but of papal Rome, papal Rome is, as the learned author has proved, without admitting it, the great harlot described in Rev. 17:1–5. The pope is the beast to whom the dragon gave his power, and the Christians are the saints persecuted.

The learned Dr. Horsley says: "The vision of the war in heaven in the Apocalypse represents the vehement struggle between Christianity and the old idolatry in the first ages of the gospel. The angels of the two opposing armies

mans, and filling southwestern Europe, especially Italy, Spain and France, was the Gauls, or Celts. The Gauls are the chief family of the Celts. These kept along the south side of the Danube. They occupied Italy under the names of Rasena, Umbri, Ansones, Rhæteii, Tusci, Etrusci (called also Etruscans), a great part flowing on and settling in all the country from the Pyrenees to the Rhine; and from the Alps to the Adriatic in the country called Gaul. The inhabitants of southwestern Europe, the Italians, Spaniards, French, Scotch Highlanders, Southern Irish, and, to some extent, the Britains also were Celts. Their only free men were the warriors; their priests were Druids; their sacrifices human beings; their religion priestcraft; their arms were of copper; their only dress a cape over the shoulders. Duels and drunkenness were common. The Roman form of religion was molded in the Celtic heart, and imbued with its spirit. The Celtic tribes adopted it as a compromise with their Druidical religion, while the Germans

represent the two opposing parties in the Roman state, at the time which the vision more particularly regards. Michael's angels are the party which espoused the side of the Christian religion, the friends of which had, for many years, been numerous, and became very powerful under Constantine the Great, the first Christian emperor; the dragon's angels are the party which endeavored to support the old idolatry." Horsley's Sermons, p. 373.

Gibbon says that the Christians of Constantine's time "confidently expected miraculous aid," and Nazarius, a writer of the times, nine years after the victory of Constantine, describes "an army of divine warriors who seemed to fall from the sky. He marks their beauty, their spirit, their gigantic forms, and the stream of light which beamed from their celestial armor." Constantine himself says: "Now, when liberty is restored and that dragon, by the providence of God, and our ministry, cast out from the administration of public affairs, the divine potency has more manifestly appeared."

Constantine was represented to it reluctantly. In the Catholic Church the Celtic spirit was manifest from the very beginning in her hero worship; the enslavement of the mind; the want of human sympathy for a foe; and a cruel sanguinary spirit. The Cimbri, Cimmerians, or Cimri, were in the beginning of a purely German stock; but in their travel westward they became so mixed with their Celtic cousins of southwestern Europe, that the idiom of the ancient Britons and the Welsh is Celtic, though the spirit of the people is unmistakably German. The Irish are clearly Celtic in language and spirit, except in the north where the Saxon element is unmistakable; the people there being related to the Scotch. The ancient Picts of Scotland were German; the Highlander belongs to the Celtic race. The names of the two dominant families of Europe are significant. Celt signifies a covert. German means brother. The former pleads for the hero, the Napoleon, the Pope. The latter for "the fatherland." We regard the conversions with

sented on a tablet with a cross over his head, and under his feet the great enemy of mankind in the form of a dragon "Transfixed with a dart." The dragon signified any form of a serpent, and was the common emblem of pagan governments. In the text it is the emblem of the Roman power, as the eagle is of the American; and Satan in the background, signifies that the pagan government was under the dominion of him who said to Jesus, when he took him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; all these things will I give thee, if thou wilt fall down and worship me. (Matt 4: 8, 9.) That government was the dragon, under, the influence as it reads of "That old serpent called the Devil and Satan, which deceiveth the whole world." For serpent is the first and the last name given to Satan in the Word of God.

In the beautiful representation of the true church (Revlation, 12: 1.) "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon greater interest on account of the great influence which they have ever exerted in favor of learning, Scripture knowledge and religious freedom.

A. D. 262. *Jortin* says: "About this time the Goths, and other savage nations which dwelt by the Danube, took some Christian presbyters captives, and were taken captives by *them;* for these Christians, by the lovely force of a blameless behavior and a holy life, and by the *miracles* which they wrought, converted many barbarians, and at the same time softened and civilized their manners. So says Sozomen, ii. 6. Eusebius mentions it not; but it is observable that Eusebius is often short and deficient in his account of the transactions in the *western parts.*" Jor. i. 422.

Neander traces these faithful missionaries farther in their labors. He says:

"The Arian historian Philostorgius relates concerning the missionary Theophilus, who bore the cognomen of Indicus (*'ο 'Ινδος*). This Theophilus had been sent by his countrymen, the inhabitants of the island Diu, in the reign of the Emperor Constantine, as a hostage to Constantinople. He was there educated, and trained

under her feet, and upon her head a crown of twelve stars: there appeared another wonder in heaven; a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." We have a representation of the dragon's power against Christianity in pagan Rome, from Christ to Constantine. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12: 7–9.) This gives the triumph of Christianity over Paganism, as represented in history, when Constantine for the spiritual office, afterward consecrated as deacon, and still later made a bishop that he might be prepared to preach the gospel to his countrymen, and to the Arabians. According to the representation of Philostorgius, in the extracts made by Photius, we should conceive, it is true, no other country to be meant here than Arabia. But the name *Diu* reminds us rather of East India proper, and, in particular, of the place by this name near the entrance of the Persian Gulf; the situation of which harmonizes, moreover, with Theophilus' journey from Arabia. Theophilus, it is said, went from Arabia to Diu, his native land; and from thence visited the other countries of India. Here he found still existing the Christianity which had been already planted in that region at an earlier period. Perfectly certain and distinct accounts of the diffusion of Christianity in India we meet with first in Cosmas, who, on account of his travels in India, received the name *Indicopleustes*. He found Christians in three different places in India, first on the island *Taprobane*, called by the inhabitants Sieledibu (the present Ceylon). Here he found a church, which had been planted by Persian

tine transfixes the dragon with a dart.

Michael, the Archangel, represents the Savior, as the Savior represents God; and is here the angel of God's presence, the ministering spirit, guiding the soldiers to victory.

The angels were the servants of God, and the servants of sin, or rather the armies contending on either side. "Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

Heaven was where the whole scene appeared. John saw it all in heaven; not in the mansions of glory, but in the sky. It was a panorama of scenes in the face of the heavens. Where the dragon appeared—not a bright angel—not Lucifer, son of the morning, but "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." This was no inhabitant of glory; but "the prince of the power of the air," the God of this world enthroned in the political heavens. The weapons with which the merchants residing on the spot, and which was presided over by a presbyter who had been ordained in Persia. This island carried on a brisk commerce with Persia and Ethiopia. Maritime commerce was the channel by which Christianity had reached this spot from Persia. Again, he met with Christians, and an ordained clergy, at *Male*, 'where the pepper grows' (perhaps the present Malabar), next at Calliana (perhaps Calcutta), where there was a Persian bishop. From the accounts of Cosmas, it is by no means to be gathered that Christianity had spread among the native population of these countries: it is only clear that commercial colonies of the Persians here practiced the rites of Christian worship. These Persian Christians are the progenitors of the Christian colonies still existing on the coast of Malabar.

"When the Arian Philostorgius says the inhabitants of this country needed no correction of their doctrine, *i. e.*, their doctrine did not at all coincide with the Nicene Creed; they had preserved the ἑτεροούσιον unaltered from the beginning, this can only be understood to mean that they had the older, more simple form of church doctrine, the subordination system, before it

monster was overcome, were not carnal but spiritual. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." They were mortals; Christians who "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The dragon was overcome but not annihilated. John (13: 1) saw another beast arise. It came up out of the sea. Waters are the symbol of multitudes. Here they signify the inundating multitudes of the western part of the Roman empire. This beast did not come from a mountain, or throne, or rock, but from the sea, and the dragon gave the beast his power. It was a beast of religion. John says: "And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great

had undergone any further change by the dialectic process, that form which would have satisfied the Arians. (See Philostorg. iii. 14.) We observed, it is true, that, perhaps already in the previous period, isolated attempts had been made to disseminate Christianity even in those parts of Arabia which were not subject to the Roman dominion; but concerning the success and issue of those attempts we have no accurate information. The nomadic life which prevailed over the largest portion of Arabia ever presented a powerful hindrance to the spread of Christianity. For it is certain that Christianity could strike its root deeply and firmly, only where it entered as a forming power into the whole life of the people. The extensive commercial intercourse between a part of Arabia and the Roman empire induced the Emperor Constantine to send an embassy, with numerous presents, to one of the powerful Arabian chiefs, the king of the ancient and mighty nation of the *Hamyares* (Homerites), or Sabæans, in Yemen, Arabia Felix. He was at pains to select for this mission the above-mentioned Theophilus of Diu." 116.

The labors of Theophilus were attended with the happiest effects. He converted

things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

When Constantine removed the seat of government to Constantinople, he left the bishop of Rome to inherit the power of the old capital. Pepin, of France, and Matilda, of Tuscany, added temporal dominions to his throne; and this "beast" carried forward (as history records) the new Catholic Church in imperial glory.

Bryant says: "Scarcely a Pagan nation has existed among whom serpent worship has not been established." Anc. Myth. i. 473.

the prince of the country, who founded, at his own cost, three churches; one in the principal town of the nation which was called Zaphar.

Neander says: "The Goths belonging to the stock of Germanic descent, we find among the names to the decision of the Council of Nice a certain Theophilus, who is called bishop of the Goths. From one of these families of Roman origin, Ulphilas, who is entitled to the credit of having done most for the spread of Christianity and Christian culture, is said to have sprung. Ulphilas did the Goths important service in their negotiations with the Romans, and thus won their love and confidence. He was consecrated bishop of the Goths, and secured the means of a permanent propogation of Christianity among them, particularly by inventing an alphabet for them, and by translating the Holy Scriptures into their language. In which he, however, omitted Kings and Samuel to avoid stirring up a warlike spirit in them." ii. 126.

Philostorg. ii. 5. "According to Philostorgius, Ulphilas was employed in negotiations with the Emperor Constantine, who had a high respect for him, and was used to call him the *Moses*

Dr. Owen says: "The devil who, under the shape of a serpent, tempted our first parents, has, with unwearied application, labored to deify that animal."

"Scarcely a nation upon earth, but he has tempted to the grossest idolatry, and in particular got himself to be worshiped in the hideous form of a serpent." His. Serp. 216.

And God speaks of the overthrow of such nations as conquering a dragon or serpent.

"The dragon shalt thou trample under foot." Ps. 91: 13.

"Art thou not it that hath * * wounded the dragon." Isa. 51: 9.

"I am against thee, Pharaoh king of Egypt, the great dragon." Ezek. 29: 3.

Gibbon says: "The ruin of Paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may, therefore, be considered as a singular event in the history of the human mind."

Bush says: "No facts in the chronicles of the past are more notorious than that Paganism under Constantine and his successors did, after a desperate struggle, succumb to Christianity in its triumphant progress; and of his time. Constantine permitted the Goths to settle down in the district of Mœsia. At this time Ulphilas was consecrated bishop of the Goths of Eusebius of Nicomedia. Philostorgius, being an Arian, had an interest in making it appear that Ulphilas was an Arian from the first; while, on the other hand, the other church historians, as opponents of Arianism, were interested to represent the fact as if Ulphilas was in the first place orthodox, and to trace his defection from the orthodox doctrines to outward influences and causes, and hence to fix the time of this defection under the reign of an emperor who was zealously devoted to Arianism. It is very possible that Ulphilas had received the simple form of the doctrine of Christ's divinity from the older Roman Church; that in the beginning he held simply to this, without taking any part in the dialectic doctrinal controversies until by coming in contact, in various ways, with the Arian bishops, he was led to embrace the Arian system.

"It is interesting to observe that Socrates (iv. 33) recognized even among the Goths, although they were Arians, the genuine spirit of martyrdom. For he says, although the barbarians erred through their simplic-

that the religion of the gospel, after subsisting for one or two centuries posterior to the age of Constantine in a state of comparative purity, did gradually become corrupt in doctrine, carnal and secular in spirit, and arrogant in its claims, till finally it allied itself to the civil power in a union which gave birth to the ecclesiastico-political dominion of the Roman pontificate, for so many centuries the paramount scourge of Europe." Bush, 99, 101.

"The dragon's tail drew the third part of the stars of heaven, and did cast them to the earth."

"The prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed." Isa. 9: 15, 16.

The new doctrine of the Trinity now insisted upon by Athanasius, and other dogmatical teachers, drew away persons more and more from the doctrine of one God. The historian says:

"Among the monuments of idolatry which were destroyed on this occasion, the historian mentions particularly an *emblematic* monster, having the head and body of a *serpent*, branching into three tails, which were again terminated by the triple ity, yet they despised the earthly life for the sake of the faith in Christ. In which letters of about the year 374, mention is made of the martyrs among the Goths. Basil procured relics of the martyrs who died there.

"The Gothic clergy began already to busy themselves with the study of the Bible. The learned Jerome was surprised, while residing at Bethlehem (in 403), by receiving a letter from two Goths, Sunnia and Fretela, making inquiries about several discrepancies which they had observed between the vulgar Latin and the Alexandrian version of the Psalms, and Jerome begins his answer in the following words: 'Who would have believed that the barbarian tongue of the Goths would inquire respecting the pure sense of the Hebrew original; and that, while the Greeks were sleeping, or rather disputing with each other' (according to another reading, 'despising it'), 'Germany itself would be investigating the divine word?' Jerome could say that the red and yellow-haired Goths carried the church about with them in tents, and perhaps for this reason battled with equal fortune against the Romans, because they trusted in the same religion. When Alaric, the leader of the West

heads of a dog, a lion, and a wolf." Bush, 107. Gib., 465.

The "tail" had three heads. The fulfillment is obvious, and the application unmistakable.

Popery is not a part of Christianity, but a natural outgrowth of Paganism; a parasite, fastening upon the semi-Christian Roman Church, as the result of her pagan origin, and amalgamation of pagan worship. Popery dates far back in the rude superstitions of the savage tribes, a thousand years before Christianity, and over thirteen centuries before the Roman Catholic Church.

POPERY IN THE DAYS OF NUMA.

B. C. 714. We find the Roman Church much more perfectly set forth than at any subsequent time before the Nicene Council. Not till long after the days of Constantine did the dragon fasten itself firmly upon the Roman Catholic Church. The following from Liddell's History of Rome sets forth the oldest form of Popery in Rome.

Gothic army, captured Rome, and spread consternation all around, the churches of St. Peter and St. Paul, and the chapels of the martyrs, became the universal places of refuge; and they remained with all their treasures, and all the men who had fled to them respected and spared amid all the havoc of devastation. Not a man of the barbarians touched these spots; nay, they conveyed thither themselves many unhappy individuals who had excited their pity, as to a place of safety." ii. 129.

What a lovely character is here portrayed! How broad is the contrast when compared with the sanguinary spirit of the Catholics?

Waddington says of Ulphilas, the apostle of the Goths: "Uphilas is believed to have been the descendant of a Cappadocian family carried into captivity by the Goths, in the reign of Gallienus. His conversion to Arianism is referred to his embassy to the court of Valens, in 378, and on his return home he diligently diffused that heresy. It would appear, however, that his method of seduction was to assure the Goths that the disputes between the Catholics and Arians were merely verbal,

THE ROMAN PONTIFFS.

Numa, B. C. 714. "For the regulation of the worship of the gods, and to decide all questions of religion, he created four Pontiffs, with a Superior, named Pontifex Maximus. These acted as a kind of ecclesiastical council." (p. 31.)

Here we see the origin of the pope and his cardinals.

VIRGINS, SISTERS, FIRE.

Romulus and Remus were born of a vestal virgin. p. 24.

"To keep alive the sacred fire of Vesta, which had been brought from the shrine of the goddess at Alba, the mother city of Rome, he ordained that there should be four vestal virgins. In honor of Vesta (the goddess) he built a temple." p. 31.

THE FIRST CATHOLIC POPES.

A. D. 337. Julius the first Bishop Pope.

A. D. 352. Liberius the Arian Pope.

A. D. 366. Damasus the Fighting Pope.

Jortin says: "The temporal prosperity of the clergy, began with its head, the Roman pontiff. In the opinion of the barbarous nations which embraced Christianity not at all affecting the substance of faith—so that his success was gradual, and at first imperfect; thus, for instance, in the time of Theodoret the Goths avowed their belief that the Father was greater than the Son; but they were not yet prepared to affirm that the Son was created, though they continued to communicate with those who held that opinion. Almost at the very moment when Julian was laboring for the re-establishment of paganism, Ulphilas, who is commonly called the apostle of the Goths, was diffusing the knowledge of the gospel with great rapidity among that young and powerful people; so that the first invaders of the empire had previously learnt in their own land to profess, or at least to respect, the religion of the empire. The Goths then were early and easy proselytes to Christianity: Thrasamond, King of the Vandals in Africa; Theodoric, of the Ostrogoths, in Italy; Alaric, of the Visigoths, in Spain; Gondeband, of the Burgundians, were all Arians. At a council held at Brague, or Braccara, in Portugal, in the year 412, on the irruption of an idolatrous or Arian host of Alani, Suevi, and Vandals, the bishops prepared themselves to resist at every risk the destructive torrent. For this

ity, the pope succeeded to the rights and powers of the high priest of the Druids, or of the Sovereign Pontiff, whose authority had been incredible, and as head of the church had the same title and honors."

What these nations were thus disposed to grant, Rome was willing to claim, and that it might not be taken from him in subsequent times, he grounded it upon pretended reasons drawn from the Old and New Testaments. Hence arose that immoderate authority of the pope.

"The parent of so many wars and calamities, that he who was excommunicated by popes and by prelates, forfeited all the rights, not only of a citizen, but of a human creature. This notion, borrowed also from a pagan superstition, crept into the church, to the unspeakable detriment of all Europe." Mosh. p. 291. Jor. iii. 65.

While emperors were pagan, the bishops of Rome were subordinate. When Constantine became Christian, they were exalted as sovereigns. Yet the emperor still retained the office of pontiff inherited from his pagan ancestors. When purpose they appear to have adopted two measures which, in their union at least, are strongly indicative of the state of religion in that age and country. The first was to publish an abbreviation of the Creed of the Catholic Church; the second, to conceal in the securest recesses and caverns the invaluable relics of their saints." Fleury, H. E., lib. xxiii. sec. 6. Notes. Wad. pp. 115–117.

"In the fourth century even the great St. Ambrose condescended to adopt the miraculous method of argument for the conversion of the Arians. He used, in his disputes with those heretics to produce men possessed with devils, who, on the approach of certain Catholic relics, were obliged by preternatural compulsion to acknowledge with loud cries that the doctrine of the Council of Nice was true, and that of the Arians both false and of most dangerous consequence. This testimony of the Prince of darkness was regarded by St. Ambrose as unquestionable and conclusive." Wad., pp. 115–117.

A. D. 381. The following nations were now known as Christian, or partially so, but refused to adopt the Roman religion. The Orientals, Greeks, Ostragoths of Italy,

Constantine abandoned Rome for Constantinople, the bishop of Rome sat upon the only throne of the old capital, and aspired to imperial power. He desired to be "Supreme Pontiff, King, and Emperor." Jealousy of the East, the growing West, Italian patriotism, hatred of the Greeks, ambition, love of power, and wealth, all united the West in his interest. Rome without a sovereign would have sunk to the position of an obscure village. Circumstances combined to increase his power or inflate his pride. The See of Rome became the throne of a race of popes. Rome preserved her dominion, she spared the emperor, but retained the empire. She lost the purple but preserved the pontiff. The bishop of Rome, as pope, succeeded to the throne of Rome, and the empire of the world. It was a desirable office.

Mosheim says: "The bishop of Rome surpassed all his brethren in the magnificence and splendor of the church over which he presided; in the riches of his revenues and possessions; in the number and variety Visigoths of Spain, Goths of Germany, Alani, Bavarians, Burgundians, Suevi, Vandals, Normans, Visigoths, Ostrogoths, Britons, Welsh, Scots; with kings, bishops, historians; while the Roman Church could not boast of one historian, one king, or one nation fully Roman Catholic. Christians holding the primitive faith, adhering to the Bible, as Neander confesses, *with the strictness of verbal accuracy*, these were the true church, truly orthodox, evangelical, and catholic. Not Roman, but general; spread over all the nations. It was no church of a day. They give the Arians too much credit who suppose that they rose in the fourth century, were condemned in the fourth century, and as missionaries converted more nations in the fourth century than the Romans ever converted.

A. D. 378. *Jortin* says: "Christianity had gained admittance in the Gothic nations before the time of Valens. In his reign a part of the Goths had been defeated by the Huns, and sent an embassy to the emperor desiring that he would give

of his ministers; in his credit with the people; and in his sumptuous and splendid manner of living. These dazzling marks of human power, these seeming proofs of true greatness and felicity, had such a mighty influence upon the minds of the multitude, that the see of Rome became, in this century, a most seducing object of sacerdotal ambition. Hence it happened, that when a new pontiff was to be elected by the suffrages of the presbyters and the people, the city of Rome was generally agitated with dissensions, tumults, and cabals, whose consequences were often deplorable and fatal. The intrigues and disturbances that prevailed in that city in the year 366, when, upon the death of Liberius, another pontiff was to be chosen in his place, are a sufficient proof of what we have now advanced. Upon this occasion, one faction elected Damasus to that high dignity, while the opposite party chose Ursicinus, a deacon of the vacant church, to succeed Liberius. This double election gave rise to a dangerous schism, and even to a civil war within the city of Rome, which was carried on with the utmost barbarity and fury, and produced the most cruel massacres and desolation. This inhuman contest ended

them leave to cross the Danube, and to settle in Thrace, offering to serve in the Roman armies. The chief person of this embassy was the celebrated Gothic bishop, Ulfila, who had great authority amongst them, having labored incessantly to civilize them, and to instruct them in Christianity, and having on that account suffered persecution from those Goths who were pagans. He taught his converted Goths the use of letters, and made them a Gothic alphabet formed upon the model of the Latin and Greek characters. He also translated the Scriptures into their language; but it is said that he omitted the Books of Kings lest the wars, of which so much is there recorded, should increase their inclination to fighting, which was already too prevalent.

"Coming as embassador to Constantinople, he had conferences with the Arian bishops; and whether he hoped to succeed in his negotiations through their credit with Valens, or whether he was of himself inclined to the same opinion with them, or whether he was influenced by their representations and arguments, he sided in some measure with them, and was the occasion that the Goths embraced Arianism, or rather Semi-arianism, and spread it af

in the victory of Damasus; but whether his cause was more just than that of Ursicinus, is a question not so easy to determine. To neither, indeed, can we attribute such principles as constitute a good Christian, much less that exemplary virtue which should distinguish a Christian bishop. Notwithstanding the pomp and splendor that surrounded the Roman see, it is certain that the bishops of that city had not acquired, in this century, that pre-eminence of power and jurisdiction in the church which they afterward enjoyed."

"The fourth canon of the council, holden at Sardis in the year 347, is considered, by the votaries of the Roman pontiff, as the principal step to his sovereignty in the church. The fourth canon of the Council of Sardis, supposing it genuine and authentic, related only to the particular case of a bishop's being deposed by the neighboring prelates, and demanding permission to make his defense. In that case, this canon prohibited the election of a successor to the deposed individual, before the pontiff had examined the cause, and pronounced sentence."

"The imprudence of the emperor, and the precipitation of the bishops, were singularly discovered in the terward quite through the west. Ulfila is said to have told the Goths that those violent disputes about the doctrine of the Trinity arose from the mere pride and ambition of ecclesiastics, and were altercations of no importance, and that the fundamentals of Christianity were not concerned in them. Accordingly the Goths used to affirm that the Father was *greater* than the Son, but yet would never say that the Son was a *creature*, though they held communion with those who said so.

"About the same time, or a little sooner, the Pagan Goths persecuted their Christian countrymen, and put many of them to death who yet are supposed by Socrates to have been Arians. But Basnage and others are unwilling to allow of *Arian martyrs*, and suppose that Socrates was mistaken, and that these martyrs were good Catholics. As to Arius, says Socrates, being embarrassed in the controversy, and endeavoring to confute Sabellianism, he ran, as it often happens, into the other extreme, and fell into an opposite heresy. But these Goths, plain, illiterate, and simple-minded [illegible], received Christianity, and died for it, without entering into such deep speculations, and as to those points were rather *adox* than het-

following event, which favored extremely the rise and ambition of the Roman pontiff. About the year 372, Valentinian enacted a law, empowering the occupant of the see of Rome to examine and judge other bishops, that religious disputes might not be decided by profane or secular judges. The bishops assembled in council at Rome in 378, not considering the fatal consequences that must arise, from this imprudent law, both to themselves and to the church, declared their approbation of it in the strongest terms, and recommended the execution of it in an address to the emperor Gratian." i. 108.

The income of the pontifical throne was immense. Leo III. covered the floor of the confession with gold, the weight of which was 453 pounds. He made a balustrade of silver of 1573 pounds. He surrounded the baptistery with pillars of porphory. In the midst was a pillar on which was a silver lamb pouring out water. He adorned the windows with painted glass—the first we read of such glass. The gold employed amounted to over 800 pounds, and the silver 21,000 pounds. The

erodox." "Tillemont seems quite beside himself, and says that Ulfila, after having done and suffered great things, in propagating the gospel amongst the Pagan Goths, was puffed up with diabolical pride, and that, bribed by the Arians, and seduced by worldly and wicked motives, he fell like Lucifer, and drew after him to hell and damnation an innumerable multitude of Goths and other northern nations." Jor. ii. 310.

Of Constantine's three sons, Constantine soon died; Constans was murdered, A. D. 350, by the assassin of the Usurper Magnentius. Constantius avenged his brother by an energetic war, and Magnentius by suicide left him sole emperor. Constantius labored for the peace of the church. He desired the bishops to draw up such articles as they could generally agree upon. He assembled a council at Sirmium in 351. They drew up a confession of faith which every body confessed to be biblical and without heresy. Liberius the Pope, and Hosius the President of the Council of Nice firmly refused to sign. They were two with Athanasius against

Roman pound is 12 ounces. Fleury x. 184. Jor. iii. 87.

The pope was adorned with the richest embroidered garments, laced with gold and silver. "Red was the color affected by the pope; and to represent him the better the legates wore it." These legates were the pope's ministers and representatives. They were noted for "pride, luxury, and avarice." They traveled at the expense of the country, with great equipage, at least twenty-five horses. Jor. iii. 283.

Amongst the Greeks there are no lord prelates. "One of them said that the pope was not a *bishop*, but an emperor." Fleury. Jor. iii. 280.

"St. Bernard told Pope Eugenius that he was not only the successor of St. Peter, but of Constantine." Jor. iii. 272.

Gregory II. caused the tribute which was annually paid to the Greek emperors, from Rome and Italy, to be withdrawn from Leo on account of his rejecting idolatry. "He excommunicated him as a cursed heretic, absolved the people of Italy the world. He abhorred union. The two were removed. Then both signed the creed and the condemnation of Athanasius. I am sorry to find persecution recorded, especially against Hosius. I hope, I suppose, it is untrue. The witnesses are unreliable. Some called the creed Arian. Arian because it omitted the word *Homoousion.* The Bible omits the same word. They said: "*Ingemuit orbis et miratus est se esse Arianium.*" The world groaned to find itself Arian. Then Constantius resolved to call a general council. And at Rimini, in 359, over four hundred bishops met, representing the most distant parts of the empire. They confirmed the former acts.

Reeves says: "By these specious declarations, which they thought sincere, *the Catholic prelates were unfortunately deceived, and fancying the doctrine of Consubstantiality to be sufficiently expressed in other words of the context, joined the hypocrites in signing the captious formulary.*" p. 112.

Strange! The whole world

from their allegiance to him, and seized Rome and its territories for St. Peter." Jor. iii. 70. Mosh. 310.

Fleury, the Catholic, quotes the saying of Pope Nicolas I. as follows: "Before the coming of Christ there were kings, who also were priests, as Melchizedek. *The devil hath imitated this in the person of pagan emperors who were sovereign pontiffs.*" (Jor. iii. 164.) How much clearer is the imitation in the person of the popes none can fail to see. In 755 "The devil," again, "imitated this in the person of Pope Stephen III., and his successors have continued under the same influence down to this A. D. 1870.

The claim that Christ created the first pope is absurd. He said: Call no man father, *i. e.*, pope. The claim that he made Peter pope of Rome is doubly ridiculous, as Rome was then a pagan city. I will, however, give a list of all those claimed as popes, but under their true designation. Those of the first period, as bishops, are found in the history of

"groaned," said St. Jerome, "Singing," says Reeves, the Catholic. Yes the world sang paans of peace. Glory to God, and good will to men. Peace was restored to the church. Even the Pope—Pope Liberius—had wheeled into the evangelical line of Christian truth, "singing" the formulas of union.

Constantius, who had passed some time with his army in Asia, on his return was taken sick at Cilicia with a fever. He was baptized by the Christian bishop (Euzoius), and on the 3d of November he died. Julian, called the apostate, his cousin-german, the son of Constantine's half-brother, succeeded him. Julian was a pagan. Gibbon says that he "very narrowly escaped from being a bishop and a saint." Perhaps Gibbon had his own fortune or misfortune in view, and sympathized with Julian's fate, as he did with his folly. For Gibbon was designed for the ministry, and preferred the Catholic hierarchy. But educated for a Calvinist, he saw the folly of one and the

the Christian Church. The popes belong to Rome.

POPES OF THE FOURTH CENTURY.

Jortin says: "All the popes, from the time of Constantine, saints as well as sinners, labored to extend their jurisdiction, and uniformly carried on the same scheme. Popedom was not built in a day; but one encroachment was followed by another." iii. 303.

A. D. 337. "*The Good Pope*" *Julius* succeeded Mark. Jortin says: "The good pope neglected not his own interest. He claimed much more than belonged to him." Athanasius and his partisans went to Rome and engaged Julius in their favor. ii. 268.

A. D. 352. Pope Liberius. He signed the Arian Creed. Haweis says: "For near forty years Arianism was prevalent, especially in the East; and, except Athanasius and a few resolute witnesses for the truth, all the bishops of any name in the Christian world, at Rome, Antioch, Constantinople, and Alexandria subscribed the Arian Creed." (i. 287.) Of course Athanasius would falsehood of the other, and died a skeptic. Yet God overrules all to his own glory. And Gibbon's life was not thrown away, since he produced the "Rise and Fall of the Roman Empire;" a work as acknowledged by Albert Barnes, Prof. Bush, and others, throwing more light on the fulfillment of revelation, and even on church history, thus doing more to establish the truth of revelation than almost any other work. So thus doth the wrath of man praise thee, O Lord!

A. D. 361. Julian and his brother Gallus were educated for priests. His brother lived and died a Christian. Julian, at the age of twenty-four, studied Philosophy and Belles-Lettres under Libanus, and renounced Christianity for the Paganism of his fathers. He rejected Christ.

Jortin says that Mark, of Arethusa, whom he persecuted, had saved his life in his youth; also—

"The Emperor Julian, who rejected Christ, did not reject the notion of a Λογος. His Λογος was the *sun*, whom he accounted to be the vis-

not. His morals were so bad that he could only find a home with those as depraved as himself; a depth of depravity to which even the real Arians never sunk.

Neander says: "That Liberius subscribed a creed drawn up at Sirmium, called the Second Sirmium Confession. In a letter to Ursacius and Valens, and another to the Oriental bishops at large, he testifies his acquiescence in the condemnation of Athanasius. That he subscribed a creed drawn up at Sirmium, Liberius himself says in his letter to Hilarius. The conclusion which some, who would fain pass a milder judgment, on the conduct of Liberius, * * * that he only subscribed the first Sirmian Creed, of the year 351, which proceeded from the Semiarian party, and was extremely modified * * * * is in the highest degree improbable."

"Liberius, to judge from his own way of speaking against his own conscience, in the affair of Athanasius, and from the illiberal spirit which betrays itself in his letters to the Eastern bishops, Ursacius and Valens, was surely ready, in this state of feeling, to submit to any thing, provided only he could be released from his confinement and return to Rome. * * * * The ible image of the invisible God." Jor. i. 385.

MARK, A. D. 360.

Mark, bishop of Arethusa, in Syria, though classed with the Semiarians, yet while he is cursed as a heretic, unlike the Catholic saints, he seems to have adorned his profession by a godly life, and a pious conversation.

Milner says: "Mark, bishop of Arethusa, being ordered by Julian, to pay the expense of rebuilding an idolatrous temple, which he had destroyed in the time of Constantius, and refusing from conscientious motives, was tortured in an uncommon manner, and bore his sufferings with such astonishing patience, that the Prefect said to Julian: 'Is it not a shame, sir, that the Christians should be so much superior to us, and that an old man, over whom victory itself would be inglorious, should conquer us.' He was at length dismissed, and a number who had persecuted him, attended afterward to his instructions."

"The bishop had saved the life of Julian, in the beginning of the reign of Constantius, when all his family was in danger. His character appears to have been that of eminent piety and virtue. As such he is extolled by Gregory Nazian-

only difficulty is that it does not agree with the testimony of Athanasius that Liberius spent two whole years in exile; which statement, however, need not be considered as claiming to be strictly correct in point of chronology. The Semiarian party saw in that Semiarian Creed a cunningly-contrived device to effect the suppression of THEIR peculiar doctrine. Thus it is confessed that the Christians (Semiarians) were not the persecutors and that Pope Liberius went over, not to the Christians, but to the real Arians, and became, not only a 'swift witness,' for them, but betrayed in his letters an 'illiberal spirit,' and also it is confessed that Athanasius is not worthy of credit, where he says that Pope Liberius was 'two years in exile.'" Nean. ii. 404, 405.

A. D. 366. On the death of Liberius, "One faction elected Damasus, another Ursicinus. Damasus fought, but not the good fight of faith." Many of the other party were killed, but none on the side of Damasus, which leads us to infer that the Ursicinus only resisted the determined and murderous assault of Damasus. Might made right, and Ursizan, though he had all along supported the Arian party." Mil. i. 310.

Gibbon says: That the magistrates satisfied of his poverty, desired only to bend his inflexible spirit to the promise of the slightest compensation. They apprehended the aged Prelate; they inhumanly scourged him; they tore his beard, and his naked body—anointed it with honey; suspended it in a net between heaven and earth, exposed to the stings of insects and the rays of a Syrian sun. From this lofty station, Mark still persisted to glory in his crime, and to insult the impotent rage of his persecutors. He was at length rescued from their hands, and dismissed to enjoy the honors of a triumph. The Christians celebrated the virtues of their pious confessor; the Catholics ambitiously claimed his alliance; and the pagans, who might be susceptible of shame or remorse, were deterred from the repetition of such unavailing cruelty. Julian spared his life, but he had saved the infancy of Julian, and posterity will condemn the ingratitude, instead of praising his clemency. Gib. ii. 348.

Jortin says: "Mark of Arethusa suffered under Julian. (See Remarks on Eccl. Hist., ii. 141, concern-

cinus fell out of the line of succession. Mosh. i. 108.

A. D. 366. Pope Damasus. Reeves, the Catholic, says: "In vain did those bigoted tyrants of the east, Constantius and Valens, endeavor to establish Arianism on the ruins of Catholicity: the venerable bishops of Rome, Liberius and Damasus, without arms and worldly power, defeated their impotent attempts; and if Liberius, through human weakness, made a temporary slip, he quickly recovered himself, as soon as free, to renew the combat with fresh resolution. The tyrant's power vanished with his life; his memory is in execration. But the decisions of the church in the two Ecumenical Councils of Nice and Constantinople, will retain their full force, and command respect to the end of time."

"When the young reader of ecclesiastical history meets with these decisions of councils in the church, he must be careful to remember that the church by such decisions enacts no new articles of faith." 130.

Of course the reader will remember exactly the reverse. The following are the doctrines which Reeves would have us believe, are

ing this martyr or confessor; for it is not agreed whether he died of his torments or no.) The ecclesiastical writers, Socrates, Sozomen, Theodoret, and Gregory Nazianzan know only one Mark of Arethusa; but Valesius conjectures that there were two, in his notes on Sozomen. His proofs are not conclusive. There might indeed be more bishops than one in those times, who had the name of Mark; but we find only one Mark of Arethusa." "Tillemont's distress on the constancy of this heretic is remarkable, and his diffidence well expressed. This is what St. Gregory, Theodoret, and Sozomen have related concerning the fortitude of Mark of Arethusa. The fact is too well supported to admit of a doubt; but it is no small difficulty to know whether this fortitude was a virtue purely human, like that of the Reguli, the Scævolæ, and other heroes of paganism, which, in reality, was only an effect of their pride, or whether it was a Christian virtue, a gift of the grace of our Lord, and an operation of that charity which maketh saints. For the foundation of true virtue is true faith, without which it is impossible to please God, as likewise it is impossible that true virtue

some of the old doctrines always believed.

The Unity and Trinity of God, the Incarnation and Divinity of the co-eternal Son of God, the Divinity of the Holy Ghost, the pure oblation of the Mass, the real presence of Christ's Body in the holy Eucharist, auricular Confession, the invocation of Saints, prayers for the Faithful departed." 131.

A. D. 366. "Damasus and Ursinus fought for the bishopric of Rome. The party of Damasus was victorious, and many were slain in the contest."

"He was made bishop, when he was sixty years old; a time of life in which a man who had a grain of philosophy, not to say of Christianity, would be extremely indifferent about preferments and promotions, and not think of purchasing them in such a manner. Saint Basil gives Saint Damasus a very unfavorable character, and taxes him with pride and insolence, and contempt of other ecclesiastics, as inferior to himself in station and dignity. He says that there was no gaining his favor but by sordid submissions and flatteries beneath a man of honor."

"The bishopric of Rome, even at that time, was a no should not please him. And history represents to us everywhere this prelate as engaged in the belief, in the faction, and in the intrigues of the Arians." H. Eccl. vii. 370. See, also, in p. 726, the distress of Tillemont, Baronius, and Bollandus on this grievous difficulty. They know not where to place Mark of Arethusa, whether among the *saints* or among the *sinners*." Jor. ii. 284.

Julian fell, pierced by a dart, while in Persia conducting a war against that country. He was thirty-three years old, and had reigned twenty months. A. D. 363 Jovian succeeded Julian. He was a Hungarian Christian. He made peace with Persia, but was suffocated on his return by charcoal left burning in his room.

A. D. 375. Valentinian died suddenly in a transport of rage.

"It is a melancholy thing to consider a Christian prince dying in such a state of mind, after having signalized his government by severities exercised on unlawful occasions, which seem to deserve no better name than cruelties. St. Ambrose however represents him as interceding with God for Valentinian his son, after-

ble post, as Damasus well knew, who possessed it, and who had fought for it, but not a good fight. Upon which occasion Ammianus Marcellinus hath made some proper remarks: Damasus, with a view to extend his jurisdiction in the east, appointed the bishop of Thessalonica to be vicar of the holy see, and the pope's deputy. We can not see, says Tillemont, what right he had to do this. Can you not see it? He had the same right that any highwayman had to take a purse." ii. 296.

"Marcellinus and Faustinus, two presbyters of the Church of Rome, presented to the emperors Valentinian, Theodosius, and Arcadius, a complaint against Damasus, which is published in the *Opera Sirmundi*. These presbyters inform the emperor that under Constantius the orthodox were persecuted, and Athanasius condemned; that Liberius, bishop of Rome, together with three other prelates, refusing to consent to his condemnation, were sent into banishment; that Liberius setting out to the place whither he was ordered to go, Damasus, his deacon, made as though he would accompany him, but left him, as they were upon the way, and went back to Rome; that on the same day on which Liberius departed, all ward Valentinian II. Valentinian finding the borders of the empire hard pressed by the Germans, associated in the government his valiant brother Valens."

A. D. 375. Valens had already offended the Roman bishops by receiving baptism at the hands of the learned bishop, Eudoxius, of Constantinople, and the Catholic clergy are never at peace with those who do not submit to them. The death of Valentinian exposed him to constant verbose assaults. After subduing the Goths he resided at Antioch, where he attended the old Christian Church. Suddenly there appeared before him embassadors of the Goths, imploring the privilege of emigrating to the waste lands of Thrace, to escape the fiery Huns who were pressing them from the north. They desired to enrich the province, and defend the throne. The alliance was accepted, but mutual jealousies, and perhaps mutual wrongs, soon turned these friends to enemies. For the Romans massacred, or sold into slavery, the children of the Goths.

Immense armies of the

the clergy of Rome, namely, the presbyters, Felix the archdeacon, and Damasus the deacon, and all who had any function in the church being assembled, in the presence of the Roman people, sware that they would not choose another bishop whilst Liberius was living; that nevertheless some of the clergy, against their promise and their oath, and against all decency, chose Felix the archdeacon, who was ordained in the room of Liberius, to the great dissatisfaction of all the people; that after three years, Liberius being recalled, the people received him with much joy, and drove Felix out of the city. After these things, say they, Liberius died, having forgiven those ecclesiastics who had rebelled against him. Then those presbyters and deacons, and the brethren who had been faithful to Liberius during his exile, proceeded to an election in the Julian Church, and chose Ursinus, who was consecrated by Paul, bishop of Tibur. Upon this, Damasus, who had always been making interest for the bishopric, hired and drew together the charioteers and the rude rabble, and with them forced his way into the church, and committed great disorders for three days together, in which many of the faithful were massa-

Alemani and other Germans pressed the empire on the north.

A. D. 378. Gratian, the son of Valentinian, ascended the throne when a boy.

"He made a law granting a toleration to all Christian sects except three, namely, the Eunomians, the Photinians, and the Manicheans, who were not permitted to have any churches or religious assemblies. Afterward being better instructed by his teachers, he made laws against all heretics and schismatics. But he soon joined his uncle, and bore himself nobly in the war. Valens in the van met the attack and was overthrown. He was wounded by an arrow, and being borne to a cottage which the enemy failed to force; but set fire to and consumed with its inmates. Gratian, too late to assist his uncle, soon chose a successor in the bloody Theodosius."

A. D. 372. "Some pagan philosophers, desirous to know who should succeed Valens, had recourse to magic art, and found out that his name should be ΘΕΟΔ. This being discovered by Valens, he put several to death, who had been concerned in the affair. He had for his successor Theodosius, whose elevation to the empire was at that time be-

cred. Seven days after this, with the perjured crew that followed him, and with a band of gladiators, to whom he had given large sums of money, he seized the Lateran Church, and was there ordained. Then, having bribed two magistrates of the city, he caused Ursinus, a venerable man, who had been first made bishop, to be sent into banishment, with the deacons Amantius and Lupus. The Roman people assembled together, and would have hindered Damasus from taking possession of the pontificate; but he cleared his way through them by blows and bastinadoes, and some died of the wounds which they had received. He also attempted to drive out of the city seven presbyters, who were put into prison by the magistrates; but the faithful people rescued them, and carried them into the church of Liberius. Then Damasus, with the ecclesiastics of his faction, joined to gladiators, charioteers, and rustics, armed with hatchets, swords, and clubs, besieged the church, and began a furious battle, setting fire to the doors, and bursting them open, whilst others of his partisans had clambered up, and were pelting their adversaries with tiles from the top of the edifice. Thus the Damasians forced yond the reach of human foresight or conjecture. This story, with abundance of circumstances confirming it, is related by contemporaries, by Pagans and Christians, by Ammianus Marcellus, Zosimus, Socrates, Sozomen and others; and seems, whether true or false, to be the most attested instance of pagan and magical divination that is extant in history." Jor. ii. 289.

Five months after the death of Valens, Gratian introduced to the empire, his colleague and its master. Theodosius was now thirty-three years of age.

Gibbon says: "Theodosius was the first of the emperors baptized in the true faith of the Trinity." (iii. 71.) And as he ascended from the holy font he prescribed the faith of his subjects; "the faith *now* professed by the Pontiff Damasus, and by Peter, bishop of Alexandria." Those holding their doctrine he authorized to "assume the name of Catholic Christians;" others were "extravagant madmen." The Christian world was stunned, but the blow could not be resisted. A vast army visited Constan-

their way in, and slew an hundred and sixty persons, men and women, and wounded several who died afterward: but of the party of Damasus not one was slain. The people cried out for justice, and for the expulsion of Damasus; but the prelate had taken his measures so well that nothing was done against him." Jor. ii. 299.

A. D. 385. "Pope Siricius decided that Mary remained a virgin, after the birth of Christ." Bel. i. 116.

A. D. 398. "Pope Anastatius had Origen condemned."

ST. AUGUSTINE—HAGAR AND SARAH.

Jortin says: "Sarah and Hagar, says Augustine, are types of the Catholic Church and of the heretics. When Hagar offends her mistress, this is downright rebellion: when Sarah beats Hagar, this is due correction." i. 14.

Valesius, the Catholic, says: "It is, and ever was, permitted to the Catholics to implore the aid of princes and magistrates against heretics, that they may be restrained and kept in order, and that they may not insolently exalt themselves above the Catholics." Valesius quotes Augustine's persecution of the Donatists as authority; but Jortin tinople, and thrust the Christians from an hundred churches. Danophilus, the bishop, refused to bow to Pope Damasus, and the army occupied the churches, and installed in the Palace Church of St. Sophia, Gregory Nazianzan. It seems hard that an inconsiderable congregation (an hundred people), of sectaries, should usurp the hundred churches, which they were insufficient to fill, whilst the far greater part of the people were cruelly excluded from every place of religious worship. * * * The Church of St. Sophia was occupied by a large body of the Imperial Guards, and Gregory's 'entrance into the fold was that of a wolf, rather than a shepherd.'" The Christians, forbidden to assemble in the city, went without the gates. Persecuted by day they assembled by night. Their torchlight processions exciting the envy of the Catholics, they instituted counter processions. The emperor was not idle. Fifteen edicts were sent from the throne in fifteen years. The great

adds: "How could Valesius even name Augustine, who, by the weak things which zeal, not ill nature, urged him to say on this subject, tarnished in some degree his own reputation, and espoused a cause full of absurdities, which all the wit of man can not defend, and of spots *which* all the water of the ocean can not wash off." Jor. i. 14–18.

Tillemont, speaking of the trials of the Trinitarians under Constantius, when the Christians called Semiarians were in favor, warms with the evil, and utters these Christian sentiments: "Conviction and persuasion can not be brought about by the imperious menaces of princes; nor is there any room left for the exercise of reason—such doctrines proceed from the inventions of men, not from the Spirit of God who forces and compels no one against his will." Jortin says: "A lucid ray shot through the soul of this superstitious, though else valuable writer, as a flash of lightning in a dark night. When a man suffers, and sees his friends suffering for conscience' sake, he perceives the beauty of the sacred rule, Whatever ye soldier did nothing by halves. To the Papist he was as submissive as a dog. To others as fierce as a tiger. Thus ran his edicts:

1. "Death was the penalty for celebrating the Supper on the night when Jesus instituted it, and the resurrection on the third day following, instead of the Roman time."

2. "Ten pounds of gold (about two thousand dollars) was the penalty for promoting or receiving ordination."

3. "The religious meetings by day or night, in city or country, were forbidden, and the property forfeited to the imperial domain."

4. "The people were branded by political excommunication. The Eunomian could not make a will."

5. "The Arian could not inherit property."

6. "Manicheans were to be put to death."

7. "Every Roman might be an informer; but

8. "The office of inquisitor of faith was now instituted. Of seven persons tortured, condemned, and executed, the first was Pricillian, himself bishop of Avila, in Spain, who adorned the advantages of birth and fortune by the accomplishments of eloquence and learning. Two presbyters and two deacons accompanied their beloved master

would that others should do unto you, do ye even so unto them; but when the orthodox persecute the heterodox, this pious author winks hard and can see no great harm in it." Jor. i. 14.

Ambrose was born in Gaul, 340. Dupin tells us "that while the infant was one day sleeping in his father's palace, a swarm of bees surrounded his cradle, and after reposing on his lips, suddenly ascended high into the air, and disappeared." Wad. 128.

Although this was an old story about Plato, yet the Catholics have adopted it.

He was born of noble parents, and A. D. 374 was Governor General of the Province of Milan. The See of Milan being vacant, and the Catholic party having no priest, or at least none fit for the office, to defeat the Christians, they appealed to the governor, Ambrose to be their bishop.

"Ambrose (whether Pagan or Christian), was not yet baptized, nor had he yet been admitted to the communion of the faithful."

HIS IMMORALITY.

Waddington says: "It was in vain that the bishop in his death, which they esteemed as a glorious martyrdom." Gib. iii. 82.

The name also is given of "Euchrocia, a noble matron," "Latronian, a poet who rivaled the fame of the ancients," besides the exiled "bishops." Other "bishops" were "accusers." Ithicus beheld the tortures, and solicited the death of the heretics. The friendly pen of the infidel defends the character of the slaughtered. Gib. iii. 83.

A. D. 379. The Priscilli anists spread themselves through Spain and Portugal, and were persecuted with great violence and cruelty.

"Their tenets, says Tillemont, were an horrible confusion of all sorts of impieties, which flowed into this sect, as into a jakes. There was nothing so abominable in the most profane opinions which it did not adopt. It was a monstrous compound of the grossest and filthiest errors, collecting into itself all the stinking ordure dispersed throughout other heresies. Not content with these impieties, it added to them the follies of Paganism, the sacrilegious curiosities of magic, and the wild reveries of astrology. But, in particular, it adopted the

elect, in order to disqualify himself in their eyes for a sacred office, publicly committed some act of judicial cruelty and flagrant immorality. The people—the Catholics—exclaimed, the offense be upon our heads.

"He was then baptized, and the eighth day after was consecrated bishop—declared in favor of the Catholic doctrine against the Arian, made over his property to the church, and was infected with the fury of the times.

"His great influence over the populace attests the vigor of his character, more certainly than it proves either his virtue or his eloquence.

"It is recorded that he performed many astonishing miracles." Wad. 129, 130.

Haweis says: "A. D. 293. His zeal, however, against Arianism shone forth conspicuously; but his treatise on virginity, puerile and jejune, much promoted the delusion, to the grief of many parents.

"It gives me no favorable idea of the pastor, to find him unable to consecrate a church for want of relics.

"But lo! at the difficult moment, a vision! more than was wanted, is discovered. Two dead bodies of martyrs—a blind man is restored to sight, and devils cast out." Haweis, ii. 294.

doctrines of the Manicheans, Gnostics, or Basilidians."

Who would not imagine from this that Priscillian was the vilest of men, such another as Count Zinzendorf, the infamous head of the modern Moravians? But whence did Tillemont collect this detestable character of the Priscillianists? From Augustine, or Jerome?

The Empress Justina, widow of Justinian first, was permitted to live, but her son was placed under the care of a Trinitarian guardian; and he was denied the use of a single church in Milan, by the arrogance of Ambrose, who governed the bigoted Theodosius. A story is related of "the people," a Catholic mob, pressing the gates of the palace and the embryo bishop being appealed to by the young emperor, to pacify the crowd. The historian records that the ecclesiastics of the pro scribed faith "who ventured to show themselves in the streets, were exposed to the most imminent danger of their lives." And it is said that "the capital of the East wore the appearance of a city

Mosheim says: "Ambrose in his disputes with the Arians, produced men possessed with devils, who, on the approach of relics, were obliged to acknowledge with loud cries, that the Nicene Creed was true concerning the three persons in the Godhead; and that of the Arians not only false, but also of the most dangerous consequence.

"This testimony of the Prince of darkness, was regarded by Ambrose, as an unexceptionable argument.

"The (Anti-Trinit-)Arians on the other hand, held this prodigy in the utmost derision, and maintained that Ambrose had suborned these infernal witnesses by a weighty bribe.

"And I make no doubt, many will be more disposed to believe the (Anti-Trinit-) Arians, than to credit Ambrose, though he be enrolled in the order of saints, and they stigmatized in the list of heretics." Mosh. i. 113.

"His divinity is wretched, and often unscriptural, and his moral treatise insignificant. His funeral oration over Valentinian, needs only to be read, to stamp the courtly prelate with hypocrisy, and the rhetorical declaimer with contempt." Haweis, i. 294, 295.

"Ambrose, Jerome, and Chrysostom, all vindicate the practice of evil that taken by storm, and in the hands of a barbarian conqueror." Gib. iii. 76, 86.

A. D. 381. A council assembled by Theodosius is compared by the Catholic Gregory, to "wasps, magpies, cranes, and geese." Their "ruling passion was the love of gold, and the love of dispute." They confirmed his acts, and "gave the finishing touch to the doctrines of the Trinity." Gib. iii. 78, 79. Mosh. i. 128. The beauty of the princess, or the love of Theodosius for the daughter of Valentinian I., preserved the life of the imperial family, and secured the throne to Valentinian II. "But the Arian subjects of Theodosius deplored the loss of their churches." Gib. iii. 95.

Jortin says: "That Eunomius, an Arian, was made bishop of Cyzicus, in the year 360. He was afterward deposed, and three times banished. At last he obtained leave to return to his own country, and to die at home. He wrote an Exposition of Faith, and presented it to Theodosius, in which he useth no subterfuges, equivocations, and ambiguities, but delivers his sentiments fairly, fully, and

good might come. Indeed they severally stand convicted of a want of truth, that the meanest Christian of the present day, would blush to have laid to his charge." Haweis, i. 298.

Milner says: "That by encouraging harlots to come into his house, Ambrose took pains to convince them, that he was not that character of chastity which they took him to be. And that Arianism, through his labors, was expelled from Italy." Milner, i. 329.

Jortin says: "Ambrose, who was made bishop of Milan, A. D. 374, very injudiciously defends the burning of a Jewish synagogue by a Christian bishop, and the unlawfulness of rebuilding it; and in his letter to Theodosius on this subject, he heaps together thoughts and expressions, which are rather declamations than arguments, as Du Pin observes very fairly, and hints his dislike of such doctrines, though he dared not to speak out, and provoke the hornets." vol. ii. p. 285.

"St. Ambrose expressed the most violent indignation against the emperor upon this occasion. He sent him a letter, which is still extant, and held in veneration, as a glorious memorial of his fervent zeal. They are bold men who think that they may say and do any thing under perspicuously. His books were ordered to be burnt. His disciples could not hold together as a sect, but were divided into parties. Very severe laws were made against them. Eunomius had written many books for the instruction of those of his sect; for which reason Theodosius the Great expelled him from the capital. Arcadius, using his best endeavors to extinguish this impious heresy, suffered not the Eunomians to hold assemblies either in cities or in villages. He ordered also their books to be destroyed.

"Who would not imagine from these words of Basnage, that the Eunomians were most profligate men? They were, as to doctrine, a sect of Arians; in moral respects, they were like their orthodox neighbors; and what is here affirmed of their wickedness seems to have been mere hearsay and calumny. Basnage should have considered that the Jesuits and other zealous Papists treated him and the Calvinists, just as he was treating the Eunomians, and in the same sort of language would have said, concerning the revocation of the edict of Nantes: Let us not here pass over in silence a law of Louis the Great against the Calvinists, those most pestilent heretics," etc. Jortin continues: "Eunomius was an Arian.

the mask of godliness. The saint tells the prince that he could pray to God no longer for him, if he would not grant him his request. After such a haughty prelude, he asks him with what face he could order a bishop to rebuild a synagogue which he had burned, since the bishop must either be a prevaricator if he obeyed, or a martyr if he disobeyed him. He takes the fault upon himself, and says that he ordered the deed; not that this was true, but by the way of bravado, and to challenge the emperor to punish him if he dared. He tells him that he would have done the same at Milan, if God had not prevented him by burning the Jewish synagogue himself. He then represents the church of God in tears, the godly bound in chains and fetters, the servants of the Lord condemned to the mines, and the triumphant exaltation of the impious Jews, as the sure consequences of the emperor's orders. This sophistry and these rodomantades are so many tokens of gratitude which St. Ambrose was pleased to give to his royal master for having been his friend, his patron, and protector; and with this pride and insolence he repays his favors. Theodosius, however, complied, as they say, and excused the incendiaries

We may suppose that the Eunomians used one immersion, or rather one superfusion, and that they baptized in the name of the Father, Son, and Holy Ghost, as they were plainly directed to do by the Scriptures, to which they paid as much regard as Consubstantialists. They seem to have been of the opinion that it was not necessary for persons to be plunged all over in water, and that it was not decent for them to be stripped at the performance of this religious rite. They therefore only uncovered them to the breast, and then poured water upon their heads. This was enough to give their adversaries a pretext (though a poor one) to calumniate them, and to call them Manicheans, and to charge them with holding that the lower parts of the body were made by the devil.

"That they worshiped Eunomius, and placed his writings above the New Testament, and despised the martyrs, are some of Jerome's usual style of rhetoric, and arts of controversy to set the populace against the Eunomians. He might as well have said that they had cloven feet, and rode upon broom-sticks in the air." Jor. ii. 325, 349.

Jortin says: "In the Theodosian Code it is said that they are comprised under the

from making restitution. His zeal ran away with him, when he justified the burning of a Jewish synagogue by the riotous Christians.

"Ambrose, says Barbeyrac, had such an impetuous imagination, that every thing served him for an argument, and was so excessively credulous, as to adopt even the stupid legend of St. Thecla. Jerome had a mean opinion of the learning and abilities of Ambrose." Jor. ii. 305, 339.

A. D. 395. Augustine, of Africa. He was the most respected writer of the age in which he lived; his works were numerous, and many of his writings have survived the age that gave them birth: though a Manichean, he has attained to the rank of a saint in the New Church, and though a Predestinarian, he is popular among a people who approve his writings, while they anathematize his principles in others. That he was bigoted, uncharitable, and egotistical, no one will perhaps deny. The opinions and imaginary speculations which the fatalist sets forth, are designed to bind man with a chain of fate, welded from the foreknowl-

denomination of heretics, and subject to the punishments imposed on such, who are found to deviate even an hair's breadth from the Catholic Church," and calls these laws "vile, oppressive, vexatious, and scandalous."

"The laws against the pagans may be found in the Theodosian Code; and from them we learn that the pains and penalties which the Christians inflicted upon them were not so slight and inconsiderable as some may imagine. If a sacrifice was offered up in a private place, with the knowledge of the owner, the place was to be confiscated. If not, twenty-five pounds weight of gold was to be paid, and the penalty was the same for a sacrifice offered in a temple. If any one consulted the entrails of a victim to discover future events, it was high treason." ii. 345, 346.

Arbogastes, a pagan, murdered young Valentinian, and set Eugenius on the throne. Theodoret says Theodosius shut himself in the church one night to pray, and saw in his sleep a vision. St. Philip and St. John appeared on white horses, and promised him victory. Theo. v. 24. The story of "Castor and Pollux," is the original.

A. D. 394. "Theodosius,

edge of God. His friends consider not that the same chain is as truly fatal respecting God, and binds him who foreknows his own acts, as truly as they do the creature, in the same adamantine chain. The very best digested argument of the Predestinarian, has in it the elements of its own destruction; nor is the difficulty avoided by making the decrees the foundation of God's foreknowledge, since this makes every decree an increase of knowledge; the first being preceded by the void of ignorance, and the last only followed by consummate wisdom.

Haweis says: "Augustine figures among the most eminent of the Fathers, as an author; but a considerable of his writings will be found jejune, declamatory, and somtimes highly objectionable.

"His arguments against the Donatists are weakened by his calling in the sword of the civil magistrate, and the harsh syllogisms of fines and imprisonment." Haweis, i. 399.

Waddington says: "When Priscillian was suffering the pangs of death, for opinions resembling the Manichean after having been almost defeated, and reduced to great distress, obtained a signal victory over Eugenius, which was generally thought to have been by a particular providence, commanding the storms to fight for him. So say Socrates, Sozomen, Theodoret, Rufinus, Ambrose, Augustine, Orosius."

Eugenius was butchered at the feet of Theodosius imploring mercy, and Arbogastes slew himself in the mountains. The last pagan prince, formidable to Christianity, was Radagaisus, the Goth, who, in 405, commanded four hundred thousand men. He was overcome by Stilicho, and he and his sons taken and put to death. (Jor. ii. 163, 165.) The pagans still survived. Gibbon says from Numa to Gratian the Romans preserved the regular succession of pontiffs, and vestals devoted their virginity to guard the sacred fire. The pontiffs would not cease till the dragon was entirely overcome. This had not yet taken place. Gibbon confesses "the last edict of Theodosius" "*inflicted a deadly wound on the superstition of the Pagans.*" And

heresy, St. Augustine, the bulwark of the Catholic Church, was actually deeply involved in the very heresy itself." Wad. 157.

St. Augustine was a Catholic, a violent opposer of Pelagius, and the Donatists, and others, yet considered with a liberal feeling, seems to belong to a later age, and resembles the Reformers of the sixteenth century, more than any other Catholic of whom we read.

A. D. 345. St. Jerome was a Catholic, a noted persecutor of the old Christian Church, and hence, of course a saint. He is placed by Haweis (i. 316) with Ambrose, as a vindicator of pious frauds, thinking it right to exalt orthodoxy by any means. He was born in Stridona, on the confines of Pannonia. His family was honorable, his fortune abundant, his education good, and his religion devout, but of the wrong spirit. Waddington calls his eloquence "lawless," his opposition to Pelagius "violent." He accused Paul and Peter with feigning their difference in the Acts, and prophesied falsely, of course, well it might. All property used for their meetings was confiscated, and a fine of twenty-five pounds of gold, equal to five thousand dollars, was inflicted for any connivance or failure to inform against them. Such barbarous laws could not be made by a Christian, but they well became a Catholic, and were perhaps providential, for God causes the wrath of man to praise him; and they were attended with their desired effect. The Gladiatorial shows were abolished by the son of Theodosius, Honorius, A. D. 404. Gib. iii. 125, 126, 173.

The learned Christian writers of this century may be ranked in the following order:

1. Eusebius, bishop of Casærea.
2. Eusebius, bishop of Nicomedia.
3. Macedonius, bishop of Constantinople.
4. Ulphilas, of Germany.
5. Apollinaris, bishop of Laodicea.
6. Marcellus, bishop of Ancyra.
7. Andæus, who fled to Germany.

on the Millennium. The poison of asps was under his tongue, and his words were very bitter. He wrote a Latin translation of the Old Testament; which was considered a dangerous innovation; with various polemical productions of less merit, but better received. He united with a contentious and superstitious spirit, more real talent than any previous Latin priest.

Jerome's learning and abilities deserved to be honored, but his impetuous temper is no secret to those who looked into his writings.

Apollinarius, bishop of Laodicea, fell into a great extreme by violence to the Christian doctrine. He defended the Deity, but denied the humanity of Christ, asserting "that the body of Christ assumed, was endowed with a sensitive, and not a rational soul, but that the Deity supplied the place of the mind, and suffered the pains of the crucifixion and death, he was thus lead astray by his love of disputing, and an immoderate attachment to the Platonic doctrine." See Mosh. 127.

8. Cyril, of Jerusalem, accused of Semiarianism.

9. Eumonius and others. Mosh. i. 107.

The Catholics had Athanasius, Hosius, Gregory, Chrysostom, Cyril, Hilary, Lactantius, Jerome, and Augustine. Hilary's twelve books on the Trinity were among the best of the age. Lactantius was a verbose writer, who could criticise others, but could never correct himself. Augustine was a good writer.

The sects were the following:

1. The Paulicians.
2. The Novatians.
3. The Donatists.
4. The Catholics.
5. The Nestorians.
6. The Arians.
7. The Manicheans.

The Christians regarded the persons of all with equal charity, and the errors of all with equal repugnance. The Christians were persecuted under every name—Paulician, Arian, Manichean, and even in the Catholic Church where they sometimes sought refuge from persecution.

FIFTH CENTURY.

THE AGE OF PERSECUTION.

A. D. 381–A. D. 1700.

Men who practice persecution are barbarians. One man has no right to control another man's faith or to restrict his liberty. The attempt is an effort to rob him of his liberty, and when it proceeds to death, it is robbery ending in murder.

"An anonymous writer of the second century, says, that Natalis, a confessor, having accepted of a bishopric amongst the heretics, was severely scourged all night by angels, and the next morning repented and returned to the church. (Apud Euseb. v. 28.) The testimony of this unknown writer can not be of great authority: but the story seems to have given the hint to Jerome to feign that he also underwent the same discipline for studying profane authors, Cicero, Virgil, etc. Upon which one of the Italian Ciceronians hath observed, that if Jerome was whipped for being a Ciceronian, that is for writing altogether in the style and manner of Cicero, he suffered what he did not deserve, and might have pleaded Not guilty. Of all the Latin fathers Lactantius would have been entitled to the most stripes; as being by far the purest and politest writer; but he escaped this punishment: he was not whipped,

PAGAN PONTIFFS 299, EMPERORS 300, LAST EMPEROR OF ROME 303, ARIAN KING ODOACER 304, DISLOYAL CATHOLICS 305, JUSTINIAN 307, EDICTS 308, ULPHILAS 320, ATHANASIAN CREED 322, ATHEISTICAL 327, FIRST CATHOLIC KING 334, SPAIN 337, FRANCE 338, SLAUGHTER, JUSTINIAN, 342, LOMBARDS 343, AFRICA 345, TONGUES 346, RICHES OF THE ARIAN CHURCHES SEIZED 350, SPAIN 350, FIRST CATHOLIC KING 354, TOLERATION 355, ENGLAND 362, HELEN 367,

"From Numa (*i. e.*, 714 B. C.) to Gratian (A. D. 380), the Romans preserved the regular succession of the several colleges of the sacerdotal order. Fifteen pagan pontiffs exercised their supreme jurisdiction over all things and persons that were consecrated to the service of the gods." Gibbon enumerates fifteen augurs; fifteen keepers of the sacred books; six vestal virgins; and, most striking of all, a

he was only starved. Tillemont hath made two extraordinary concessions concerning Jerome, that he was more disposed to augment than to diminish miracles, and that exactness was no part of his character. If we should say that Jerome was a persecutor, we should do him no wrong; we have it under his own hand." Jor. ii. 224, 275.

Jerome, in a treatise addressed to Eustochium, had censured very roughly the scandalous behavior of the Roman clergy. This, as we may suppose, made them his enemies, and they censured him again so freely, that he grew weary of dwelling at Rome, his great friend and patron Damasus being dead. Jerome in particular had once extolled and followed Origen; and after his quarrels with his own bishop, John of Jerusalem, and with Rufinus, he turned about, and began to insult and defame Origen. His works show that he was a man strangely impetuous and wrong-headed, to say no more." Jor. 224, 275.

"Some Greek writers have complained of the vanity and arrogance of Jerome. But proud men are apt to complain of one another, and Jerome could as little bear the pride of the Greek. He complains of Basil's trinity of priests ministered to a trinity of Roman gods. "The three *Flamens* of Jupiter, of Mars, and of Quirinus, were considered as the peculiar ministers of the *three* most powerful deities, who watched over the fate of Rome and of the universe." Julian had, in some measure, restored the pagan service, and when Gratian ascended the throne, "four hundred and twenty-four pagan temples" in Rome yet sent up the "fumes of idolatrous sacrifice." Gib. iii. 114.

The same laws of the emperors which put an end to paganism, expatriated and slew the primitive Christians, and established the Roman Church. This was accomplished by the imperial power.

THE EMPERORS.

1. Constantine the Great;
2. Constans;
3. Constantine;
4. Constantius;
5. Julian the Apostate;
6. Jovian), a stranger;
7. Valentinian and
8. Valens, his brother;
9. Gratian and Maximus;

pride. And, indeed, Basil's own friend, Gregory Nazianzen, thought him proud, and haughty, and overbearing, as it appears from the letters of Gregory.

"Rufinus in his version of Eusebius added, and left out, and altered what he thought fit, and inserted a long account of the miracles of Gregory Thaumaturgus, of which Eusebius said not a word. The same insupportable license he took in translating Origen; so that they are not versions, but perversions of the originals. However Rufinus is so far honest, as to own that he uses such liberties. Jerome was guilty of the same fault, and they have nothing to reproach each other with on that score." Jor. i. 432.

"It is agreed that St. Jerome may be the greatest saint of all translators, but that he is not the most exact. He hath taken liberties which the laws of translation will not admit, and his adversary Rufinus fails not to charge him with it," etc. Baillet, Jug. des Savans.

"Rufinus was excommunicated by Pope Anastasius, as an Origenist. He was not so good a scholar, but he might be as good a saint as Jerome, for any thing that we know to the contrary." Jor. i. 433.

"A. D. 395. Arcadius and Honorius were taught to be-

Gratian and Valentinian II.

"Between the years 325 and 384 many an obscure victim of the Arian heresy must have perished for his opinions, in silence and ignominy." Wad. 157.

381. Theodosius the Great, the first emperor baptized in the Trinitarian faith, established the Catholic clergy in the empire, raising the secular arm against all others with a terrible degree of vengance. From this time till the downfall of the empire, the Catholic bishops governed the throne of the East. (Gratian, Maximus, the Empress of Valentinian II., and Eugenius, the pagan adventurer, all passed away during the reign of Theodosius.) He left two sons, Arcadius, aged eighteen, reigned in the East and was succeeded in 408 by his son Theodosius II., who "devoutly worshiped the dead and living saints of the Catholic Church. (Gib. iii. 283.) 450. Theodosius was succeeded by Marcion. *Aspar*, the great general, declined the crown, proffered now with the condition of defending the Nicene Creed, preferring faithfulness to Christ before perishable purple. (iii. 392.)

lieve that the prosperity of their father Theodosius, and the destruction of their enemy Rufinus, were the effects of that emperor's piety, that is, according to the language of those days, of his exalting the orthodox, and depressing the heretics. Therefore they confirmed all that their father had done in favor of the church, and made many new laws against heretics and schismatics, against the Arians, Eunomians, Luciferians, Macedonians, etc. The Eunomians, who carried Arianism to the greatest length, were deprived of the power of making a will, or of receiving a legacy, and were excluded from all employments at court." Jor. i. 341.

"A. D. 398. Martinianus, a hermit, cast himself into the sea, to avoid the company of a female; and was carried safe to land, by two good-natured dolphins."

A. D. 375. Valens, when the Christian Goths were pressed by the Pagan Huns, permitted them to share his territory, and defend his throne, on the impolitic provision that they should surrender their arms to the Romans, and send their noblest youths (as hostages) to be educated by the empire in the schools of Asia.

Aspar recommended *Leo*, of Thrace, his faithful servant, who was chosen, and who crowned Arthemius, his son-in-law, emperor of the West. In the West, Honorius had been succeeded by Valentinian III., the last prince of the Theodosian family. Valentinian III. is said to have abused the wife of Maximus, who caused him to be slain. Thus ignobly perished the last prince of the house of the great tyrant Theodosius.

Maximinus succeeded to the throne, and in turn abused Eudoxia, the Empress of Valentinian, and she out of revenge invited Genseric, the great vandal king of Africa, to invade Italy. Genseric seized Eudoxia and stripped her of her jewels, and carried her and her two daughters captives to Africa, where he gave Eudocia, the eldest, in marriage to Himeric, his son. Genseric gathered the wealth of Rome and returned to Africa laden with spoils. He took with the treasures of the Vatican, the golden candlestick of Jerusalem, captured by Titus, which,

As the numerous train of the children of distinguished rank passed to the cities in Asia allotted to them, the people were astonished at their robust and martial bearing, and the splendor of their apparel; their fine linen garments, and fringed carpets; and a nation of emigrants was able to preserve their arms through the duplicity or avarice of the Roman officers; who afterward endeavored to oppress and wrong them, by exorbitant taxes, and by shutting them out from the markets. Finally a Roman army was sent to turn back the inflowing tide of migration, and restrain the liberty of the first arrivals. The chiefs were united in a festival, while a soldier and a Goth quarreled. Blood was shed. The Roman general received secret word of the rupture. The Gothic chief calmly said a trifling dispute might require his presence without, and drawing his sword he passed with his companions from the Roman palace, to lead their people to a victory which ended at once the distress of the Goths after four hundred years, was transported to Africa. The bishop of Carthage immortalized his charity by his care for the prisoners. Gib. iii. 373. Maximinus was soon after slain, and *Avitus*, his general, ascended the throne of the West by the aid of Theodoric the Great, the king of the Goths, who reigned at Tholouse, and commanded the Franks. Avitus, driven from Rome, perished, and was succeeded by Majorian.

457. Majorian visited the court of Genseric, in Africa, in the disguise of an ambassador. Majorian was succeeded by Severus, and he by Arthemius, who was crowned Emperor of the West, as before stated, by Leo, Emperor of the East.

472. Arthemius was succeeded in quick succession by Olybrius, Glycerius, and Agustulus, the last Roman emperor in the West. Agustulus resigned in favor of Odoacer, the Goth and the King of Italy. In twenty years from the death of Valentinian, nine emperors had passed away.

490. Agustulus, the last

and the security of the Romans; but was the introduction of a long series of battles. On a stated day, the treacherous Romans announced that the noble youths should assemble in the cities of the East to receive presents of land and money. The unarmed Goths were no sooner collected, than in every city, at a given signal, the slaughter commenced which rid the empire of a generation of warriors, and stained the empire with treachery. But the Roman arms were not successful with the fathers though the sons were slain. Valens fell, and the Goths were still victorious. Gratian then bestowed the purple upon Theodosius, a young commander, aged thirty-three, educated, skillful, active and successful, and introduced to the army a monarch and a master. But Theodosius preferred his safety to any risk of losing at once his crown and his life.

The fall of Valens, and the victory at Hadrianople, and the slaughter of 40,000 Romans, was never avenged. emperor of Rome, enjoyed an annual allowance from the Gothic King Odoacer the Arian, who, after fourteen years, was succeeded by the good and great Theodoric, under whose reign the Catholics enjoyed what they never granted—full toleration. "While Italy revived and flourished under the government of a Gothic king (Theodoric), who might have deserved a statue among the best and bravest of the ancient Romans" (Gib. iv. 13), we return to the East. After the death of Leo, Leo II., the infant son of his daughter Ariadne, was proclaimed, but his early death exalted his father, Zeno, to the throne, at whose death Ariadne, the daughter, mother, and wife, of emperors, gave her hand and the crown to her servant *Anastasius*. Here we bid farewell to Ariadne, the daughter of the Emperor Leo I., the mother of Leo II., the wife of the Emperor Zeno, and the wife of the Emperor Anastasius.

The "Catholic" Church now existed as an ecclesiasti-

Theodosius retired to a place of safety, from which he directed his lieutenants and preserved the empire. When the popular Briton, Maximus, slew Gratian, Theodosius consented to wear the purple with him, and secretly resolved upon baptism and revenge.

Gibbon says: Theodosius was the first of all the emperors baptized in the true faith of the Trinity. As he ascended from the holy font, he dictated a solemn edict. "It is our pleasure (such is the imperial style), that all the nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved, and which is now professed by the Pontiff Damasus, and by Peter the bishop of Alexandria, a man of apostolical holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe in the sole Deity of the Father, the Son, and the Holy Ghost, under an equal Majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the name of Catholic Christians, and as we judge that all others are extravagant madmen, we brand them

cal hierarchy, or organized priesthood; but so slowly had they progressed in proselyting the people that the multitudes were still opposed to them. There was not one monarch in the world at this time holding the Catholic faith. We quote from the historian.

Gibbon says: "Instead of the smooth applause, which Christian kings are accustomed to expect from their loyal prelates, the orthodox bishops and their clergy were in a state of opposition to the Arian courts; and their indiscreet opposition frequently became criminal, and might sometimes be dangerous. The pulpit, that safe and sacred organ of sedition, resounded with the name of Pharaoh and Holofernes; the public discontent was inflamed by the hope or promise of a glorious deliverance; and the seditious saints were tempted to promote the accomplishment of their own predictions. Notwithstanding these provocations, the Catholics of Gaul, Spain, and Italy, enjoyed, under the reign of the Arians, the free and peaceful exercise of their religion." Gib. iii. 438.

And the isolate persecution charged on Hunneric was probably equally shared

with the infamous name of heretics, and declare that their conventicles shall no longer usurp the respectable name of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."

Constantinople was one of the principal cities where the stronghold of the primitive faith had bid defiance to the innovations of idolatry. The language of the New Testament was the native tongue of the people. The Scriptures were their study and delight. "This city," said one, who fretted at their independence, "is full of mechanics and slaves, who are all of them profound theologians, and preach in the shops and in the streets. If you desire a man to change a piece of silver, he informs you wherein the Son differs from the Father; and if you ask the price of a loaf, you are told, by way of reply, that the Son is inferior to the Father; and if you inquire whether the bath is ready, the answer is that the Son was made out of nothing."

by Christians and Catholics, as the historian records that "even the Arian patriarch was burnt alive in the midst of Carthage." Gib. iii. 439.

We by no means claim those monarchs as exemplary Christians. Some were Arians in faith, Catholics in spirit, and sinners in practice. Still most of them, like Theodoric, were pious, exemplary, just and charitable, setting an example of royal generosity and virtue without parallel in Catholic princes. The absence of Catholics from any throne proves that the masses of the Christian world, nations, princes, bishops, priests, and peasants, yet rejected the Romanistic changes which then formed the superstructure of the Catholic Church, and eventually established their iron tyranny over the Christian world.

A. D. 578. Anastasius was succeeded by Justin, a Dacian soldier, who, like the great Theodoric, now reigning in Italy, could neither read nor write. He was succeeded by his nephew, Justinian the Great, a second Theodosius, who employed all the engines of power and

Gibbon says: "The heretics, of various denominations, subsisted in PEACE under the protection of the Arians of Constantinople. During the partial reigns of Constantius and Valens, the feeble remnant of the *Homoousions* was deprived of the public and private exercise of their religion, and it has been observed in pathetic language, that the scattered flock was left without a shepherd, to wander on the mountains, or to be devoured by rapacious wolves. But as their zeal, instead of being subdued, derived strength and vigor from oppression, they seized the first moments of freedom acquired by the death of Valens, to form themselves into a regular congregation. Two natives of Cappadocia, Basil and Gregory Nazianzan were distinguished above all their contemporaries, by the rare union of profane eloquence and orthodox piety. These orators, who might sometimes be compared, by themselves, and by the public, to the most celebrated of the ancient Greeks, were united by the ties of the strictest friendship. But the exaltation of Basil, from a private life to the throne of Cæsarea, discovered to the world, and perhaps to himself, the pride of his character; and the first favor which he conferred on his friend was the confession of his own superiority."

A. D. 370. Basil died, and Gregory pronounced his funeral oration. Gregory died A. D. 389. Basil was the author of the liturgy which bears his name, and which is used in the Greek Church to this day. Gregory was the author of the Nicene Creed, which is used in the Roman Church to this day. Gibbon says: "The Catholics, who reigned in the capital, were disposed to allow, that the Arians, who possessed the provinces, were entitled to the free exercise of their religion." Gib. iii. 44–60.

A. D. 379. THEODOSIUS, the Spaniard, was made emperor of the East. He was a Catholic, and was baptized in the faith of the Roman Church. He was the first emperor who used the cruelty to exterminate heretics, and force all to unite with the Roman Church.

A. D. 520. JUSTINIAN reigned over sixty-four provinces, and nine hundred and thirty-five cities. He was born of barbarian parents, in Dacia. Placed upon the throne by Justin, his illiterate uncle, he "trod the narrow path of inflexible orthodoxy." (Gib. iii. 44–60.) He was blessed with the services of Belisarius, one of the greatest warriors the world has ever known, who was the minister of his wrath to all persons or nations who had the temerity to reject the Roman religion. With the relation of the lewdness of Theodora, the wife of Justinian, and Antonia, the wife of Belisarius, exceeding that of all other historical women, I refer the reader to other histories. They did their part as pious Catholics, as they were, in shaping the religion of the empire and the world.

527. Jortin says Justinian wrote some tracts and published many edicts relating to religion, but we must not imagine that they were his own composition. iii. 4.

descended to bestow on his friend was received, and perhaps intended, as a cruel insult. Instead of employing the superior talents of Gregory in some useful and conspicuous station, the haughty prelate selected among the fifty bishoprics of his extensive province, the wretched village of Sasima; without water, without verdure, without society, situate in the junction of three highways, and frequented only by the incessant passage of rude and clamorous wagoners." (The reader will remember that these unbearable hardships worked up by the pen of the heretic-hating Gibbon, were among the greatest hardships of the Trinitarian bishops, under the Semiarian government. There is really no proof of any intended persecution of the Trinitarian party, except the rejection of them from usurped authority and place and power.) "Gregory submitted with reluctance to this humiliating exile; and was ordained bishop of Sasima; but he solemnly protests that he never consummated his spiritual marriage with the disgusting bride. He afterward consented to undertake the government of his native church of Nazianzan, of which his father had been bishop above forty-five years." (For those

"Justinian published cruel edicts to compel dissenters of all kinds to be of his religion, and was a violent persecutor of Pagans, Samaritans, Arians, Astrologers, and all men called heretics, partly through bind zeal, and partly through covetousness that he might seize upon their effects." Jor. iii. 5.

The property of heretics enriched the throne. Under the protection of the Germans, "the Church of Arians at Constantinople had braved the severity of the laws; their clergy equaled the wealth of the senate, and the gold and silver which were seized by the rapacious hand of Justinian, might perhaps be claimed as the spoil of the provinces, and the trophies of the barbarians." Gib. iv. 416.

It is related in the "Decline and Fall" that a Catholic bishop named Nestorius cried out, "Give me, O Cæsar, the earth purged of heretics, and I will give you in exchange the kingdom of heaven. Exterminate with me the heretics, and I will exterminate the Persians." "He discovered, surprised,

early bishops married and were fathers of other bishops; and forty-five years proves the absence of any serious persecution.) "But as he was conscious that he deserved another audience, and another theater, he accepted, with no unworthy ambition, the honorable invitation which was addressed to him from the orthodox party (Catholic party) of Constantinople. On his arrival at the capital, he was entertained in the house of a pious and charitable kinsman; the most spacious room was consecrated to the use of religious worship, and the name of Anastasia was chosen, to express the resurrection of the Nicene faith. This private conventicle was afterward converted into a magnificent church; and the credulity of the succeeding age was prepared to believe the miracles and visions which attested the presence and protection of the Mother of God. The pulpit of Anastasia was the scene of the labors and triumphs of Gregory Nazianzen, and in the space of two years he experienced all the spiritual adventures which constitute the prosperous or adverse fortunes of a missionary. The Arians (Christians) who were provoked by the boldness of his enterprise" (or by the abuse of his invectives), "represented his doc and attacked a secret con venticle of Arians; they preferred death to submission. The flames that were kindled in despair spread to the neighboring houses, and (several hundred men, women, and children were consumed. O that was so common as to be worthy of no note) the triumph of Nestorius was clouded by the name of incendiary." (Gib. iv. 395.) What a horrible religion was this that so many died to avoid.

MILNER'S CHARACTER OF JUSTINIAN.

"He was in religion the slave of superstition; in morality, the slave of avarice. He encouraged the vilest characters in their detestable and infamous calumnies, in order to partake of their gains. Dissensions, schisms, forced conversions attended with cruelties, which alienated men's minds still more from godliness, the growth of superstition and formality, the real declension of real internal godliness—the increase of ignorance and wickedness were the consequences of his schemes." "He prescribed what ministers and laity should believe, and was himself in effect the pope as well as the emperor

trines, as if he had preached three distinct and equal Deities."

Indeed Gibbon on the next page, viz: vol. iii. p. 78, confesses, under the note Le Clerc, that "Gregory himself was almost a Tritheist; and his monarchy of heaven resembles a well-regulated aristocracy."

"The devout populace was excited to suppress by violence and tumult the irregular assemblies of the Athanasian heretics. From the Cathedral of St. Sophia, there issued a motley crowd 'of common beggars, who had forfeited their claim to pity; of monks who had the appearance of goats or satyrs; and of women more terrible than so many Jezebels.' The doors of Anastatia were broken open; much mischief was perpetrated, or attempted, with sticks, stones, and firebrands; and as a man lost his life in the affray, Gregory, who was summoned the next morning before the magistrate, had the satisfaction of supposing that he publicly confessed the name of Christ. After he was delivered from the danger of a foreign enemy, his infant church was disgraced and distracted by intestine faction. The Catholics of Constantinople were animated with joyful confi-

of the Roman world. Yet, wretched being! he seems not to have known any one thing in religion, in a right manner," "yet was this vain emperor made use of by Divine Providence as a shield to support external Christianity." Milner, i. 492.

A curious altar was presented to the church of St. Sophia, by Justinian and Theodora, his wife, composed of every material which could be procured. Gold and silver, every kind of precious stone, wood, and metals, blended together, and adorned with an inscription in which the donors made an offering of it to Christ, and entreated him that they, together with the empire, might be preserved in the orthodox faith.

Justinian was a compound of strange medleys. He was chaste, and married an infamous prostitute; he was religious and cruel; he was industrious and persevering; he published wise laws and cruel edicts; he loved monks, built churches, endowed monasteries, patronized Catholics, persecuted Christians, wrote tracts, argued theology, closed the schools of philosophy, con-

dence by the baptism and edict of Theodosius; and they impatiently waited the effects of his gracious promise."

FALL OF CONSTANTINOPLE.

"Their hopes were speedily accomplished, and the emperor, as soon as he had finished the operations of a campaign, made his public entry into the capital AT THE HEAD OF A VICTORIOUS ARMY. The next day after his arrival, he summoned Damophilus, the bishop, to his presence, and offered that Arian (Christian) prelate the hard alternative of subscribing the Nicene Creed, or of instantly resigning to the orthodox (Catholic) believers, the use and the possession of the *Episcopal Palace*, the *Cathedral* of St. Sophia, and *all the* (100) *churches* of Constantinople. The zeal of Damophilus, which in a Catholic saint would have been justly applauded, embraced, without hesitation, a life of poverty and exile; and his removal was immediately followed by the purification of the imperial city." (That is, some seventy-five bitter Catholics purified the city of Constantinople.) "The Arians (Christians) might complain, with some appearance of justice, that an inconsiderable congregation of sectaries should quered by his generals all the surrounding kingdoms, sold the governments of the provinces for gold, enriched himself with the property of all "heretics"—that is non-Catholics, and gave all their churches to the Catholics; published edicts in 538 compelling all to join the Catholic Church in ninety days or leave the empire, and confiscated all their goods. He twice rebuilt the church of St. Sophia; lived in a vortex of injustice; increased cruelty, hypocrisy, suffering, and sorrow; acted as pope, prescribing the faith of all; slaughtered thousands to build up the Catholic Church, and died a "heretic."

Neander says: "Christianity having, through the zealous efforts of Ulphilas, found a wide door of entrance among the Goths, the fury of the Pagans was excited against it the more; and perhaps the ruler of the Goths, who is called a violent enemy of Christianity in this period, was the same Athanaric who still later appears as a persecutor of the Christians. The persecution proves how deeply Christianity had struck root in the hearts of this people, for

usurp the hundred churches, which they were insufficient to fill; whilst the far greater part of the people were cruelly excluded from every place of religious worship. Theodosius was still inexorable" (all Catholics are); "but, as the angels who protected the Catholic cause were only visible to the eyes of faith, he prudently reinforced those heavenly legions with the more effectual aid of temporal and carnal weapons; and the church of St. Sophia was occupied by a large body of the Imperial Guards. If the mind of Gregory was susceptible of pride, he must have felt a very lively satisfaction when the emperor conducted him through the streets in solemn triumph; and with his own hand respectfully placed him on the archiepiscopal throne of Constantinople. But the saint, who had not subdued the imperfections of human virtue, was deeply affected by the mortifying consideration that his entrance into the fold was that of a wolf rather than of a shepherd; that the glittering arms which surrounded his person were necessary for his safety; and that he alone was the object of the imprecations of a great party, whom, as men and as citizens, it was not possible for him to despise. He beheld the innumerable multitudes of men and women suffered as martyrs; so that, as the Bishop Auxentius, who reports this fact, expresses it, the persecutors themselves were abashed, while those who suffered the persecution obtained the crown. By reason of this persecution, Ulphilas, having now administered his episcopal office seven years, was induced, with a large number of his countrymen, in the year 355, to cross over the Danube and seek after a place of refuge within the Roman Empire.

By the negotiations of Ulphilas, for whom the Emperor Constantius entertained a high respect, places for settlement were provided for these Goths in Mœsia. Men were fond of comparing Ulphilas with Moses, since, under his guidance, the Goths had accomplished this exodus from the midst of heathens, and delivered from the wrath of that other Pharaoh."

Philostorgius says: "This expedition did not take place in the reign of Valens, but of Constantine" (which I think more probable, as the conversion of the Goths dates from A. D. 262, whom he says called Ulphilas ὁ ἐφ ημων Μωσης, the Moses of our time), "by whom they had been conducted to a land where they could enjoy their religion securely without

multitude of either sex, and of every age, who crowded the streets, the windows, and the roofs; he heard the tumultuous voice of rage, grief, astonishment, and despair; and Gregory fairly confessed, that on the memorable day of his installation, the capital of the East wore the appearance of a city taken by storm, and in the hands of a barbarian conqueror. About six weeks afterward (the valiant) Theodosius declared his resolution of expelling from all the churches of his dominions the bishops and their clergy who should obstinately refuse to believe, or at least to profess, the doctrine of the Council of Nice. His lieutenant, Sapor, was armed with the ample power of—

I. A general law.
II. A special commission; and,
III. A military force.

And his ecclesiastical revolution was conducted with so much discretion and vigor, that the religion of the emperor was established without tumult or bloodshed *in all the provinces of the East.*" (The judgment day will reveal the contrary.) "The writings of the Arians, if they had been permitted to exist, would perhaps contain the *lamentable story of the persecution which afflicted the church under the* disturbance. By this successful enterprise, he could not fail to have won upon the confidence of his people. He preached with great fervor; and to this end had made himself master of the Gothic, Greek, and Latin languages. In this first bishop from the midst of the German race, we see thus early a representative of that tendency, which is said always to have distinguished the German people, and by virtue of which the greatest revolution in the development of the church was brought about—love for the sacred Scriptures, leading to the effort to make it accessible to the people. To this end, he invented for the Goths an alphabet, and made use of it to give them a translation of the Bible in their own tongue. He is said to have composed theological and devotional tracts in all the three languages above mentioned.

"It is unknown whether all the Christians among the Goths emigrated with Ulphilas, or whether many still remained behind, and continued to labor for the spread of Christianity. The seed sown by him produced an after-harvest in various ways; but Christianity was also introduced among the Goths from other quarters, as indeed it might have been by those bishops who resided

reign of Theodosius, and the sufferings of their holy confessors might claim the pity of the disinterested reader.

A. D. 381. The General Council of Constantinople. "A council of gladiators would have been as venerable," says Jortin. The Roman army now being appointed to subdue the rest of the empire to the new religion, the following will show the work and its progress. Without enumerating the native people of Greece, Italy, and Asia about one-third of whose ministers had now adopted the new faith, the following were opposed to it, viz:— The German nations called Goths, Vandals, Alani, Burgundians, Lombards, Bavarians, Normans, Suevi, the Britons, Welsh, and the countries of Africa, Spain, France, Germany, and others. The dates when the new faith began permanently to supplant the old religion, were as follows:

383. Constantinople by Theodosius.

496. France by Clovis and Clotilda.

499. Burgundy by Sigismond.

in the adjacent provinces of the Roman Empire. One of these, Ascholius, bishop of Thessalonica, we find afterward in intimate correspondence with the church among the Goths who dwelt beyond the empire of the Romans. But the fresh spread of Christianity provoked once more a violent persecution from its old enemy, Athanaric. This took place in the year 370, and onward. Among the Gothic Christians of this time, we find men possessed of an ardent zeal, which led many of them to encounter martyrdom. Greatly distinguished among these was Sabas, of whose history we have a very particular account from the church to which he belonged. This report is, moreover, an important one, as it gives a very precise statement of the character of the persecution against the Christians among the Goths. It is plain from this narrative, that it was not so much the people who were inflamed with fanaticism against Christianity, as the prince and chief men, who, influenced perhaps by political rather than religious motives, were seeking to suppress a foreign religion.

"Sabas was a pious layman, of Gothic descent, who from his early childhood, seems to have had no other object before him than to be

530. Africa by Justinian.

587. Spain by Recared.

596. England by Austin.

And other nations from time to time.

The Romans had made several ineffectual attempts to establish the Nicene Creed, but the masses of the people, the bishops and the clergy, were so strongly influenced by the old doctrine of the primitive church, called Arianism as to make the second person in the Trinity a begotten God.

They saw that of three equals none could be supreme. A God with two equals is no God at all. Three equals can neither of them be the Most High God.

THE TRINITARIAN EMPEROR.

Theodosius, the victorious general, now baptised unto the Trinity; announced himself as the champion of the Roman Creed, and drew the sword of the empire; the end of argument, and of controversy. He appointed agents and armies to establish the new form of worship; so that the Roman Church was about to free it-

a devout Christian. He got himself enrolled among the regularly-appointed church-singers, and in this vocation discharged his duty with great diligence and care. He led a rigidly abstemious life; he was a bold and decided witness for the truth and against idolatry, but without unnecessarily obtruding himself into notice. His zeal for the faith had already exposed him to many dangers. When the chief men among the Goths first began to persecute Christianity, they commanded the Christians, as had been done in the first centuries, to prove their abjuration of the faith by partaking of the meat offered in sacrifices. Now, the pagans of the village where Sabas lived, were for resorting to an artifice, in order to deceive the pagan authorities and save the Christians, who were their neighbors. Instead of meat which had been actually offered in sacrifice, they proposed to set before them, on the day of trial, other meat which they pretended was such, of which the Christians might partake without scruple, while the magistrates supposed the terms of the law had been complied with. But Sabas could not consent to this deception, and pointed out the wrong of it to his fellow-believers. The pagans, therefore, drove him

self of its old faith of Arianism. Theodosius thought fit to call a council to revise and prepare the creed for the new emergency. Four hundred bishops had assembled in the Council at Rimini, which is not reckoned a general council. The Donatists, of Africa, at this time, as admitted by Catholics, could number five hundred bishops, and the Christian bishops of the East and West numbered over two thousand. Yet so little was the great Christian heart in sympathy with this young Mohammed, who so boastfully preached with the sword, that the power of the monarch of the world could scarcely assemble a council large enough to fill the chamber in which the congregation of the great Gregory had formerly assembled in the house of Anastatia.

Gibbon says: "The hope that truth and wisdom would be found in the assemblies of the orthodox clergy, induced the emperor to convene, at Constantinople, a synod of one hundred and fifty bishops, who proceeded, without much difficulty or delay, to com-

from the village, when they found their trick had been frustrated by his means; but after a time they recalled him.

"Some time afterward the pagan magistrate directed another similar examination to be held in the same place for the purpose of ascertaining whether there were no apostates from the old popular religion. On this occasion, certain persons presented themselves with offerings and declared themselves ready to take the oath before the magistrate who managed the trial that there were no Christians in their village. But Sabas came forward and said openly: 'So far as it concerns myself, let no one swear, for I am a Christian.' Upon this the inhabitants of the village, who had removed the Christians from their houses to a place of concealment, declared on their oath that 'there was but *one* Christian in the village.' The person who conducted the examination caused Sabas to be brought before the assembly, and asked the bystanders whether he owned any property. Being assured that he owned nothing but what was on his back, the pagan contemptuously exclaimed: 'Such a fellow can do neither good nor hurt,' and ordered him to be cast out.

plete the theological system which had been established in the Council of Nice. The vehement disputes of the fourth century had been chiefly employed on the nature of the Son of God; and the various opinions which were embraced concerning the second, were extended to the third person in the Trinity. A final and unanimous sentence was pronounced to ratify the equal deity of the Holy Ghost. History will not allow much weight to the personal authority of the Council of Constantinople. In an age when the ecclesiastics had scandalously degenerated from the model of apostolical purity, the *most worthless and corrupt* were always the most eager to frequent and disturb the episcopal assemblies. The conflict and fermentation of so many conflicting opinions, interests and tempers, inflamed the passions of the bishops; and their ruling passions were the love of gold, and the love of dispute. Many who now applauded the orthodox piety of Theodosius, had repeatedly changed, with prudent flexibility, their creeds and opinions; and in the various revolutions of the church and state, the religion of the sovereign was the rule of their obsequious faith. Unjust and disorderly proceed-

"Soon after the Christian community of the village had celebrated the festival of Easter, Athanaric fell upon the place with a troop of armed men. The village preacher and Sabas were seized in the tents where they slept, bound in chains and carried off, suffering much ill treatment on the way. The faith of Sabas, which triumphed over all his sufferings, irritated the fury of his persecutors. By the strength of his faith, which imparted even to his body an unusual power of endurance, enabling him to suffer without sinking, he went firmly through the whole, and nothing could disturb his cheerfulness. During a great part of the night he was subjected to various kinds of torture, till at length his tormentors fell asleep and left him bound upon the ground. A woman of the house, who arose in the night to make bread for the family, took pity on him and released him from his chains. He fearlessly remained on the spot, and assisted the woman in her work. The next morning, when Athanaric heard of this, he caused him to be bound again, and hung to a beam of the house. Then came certain persons in the name of Athanaric, and placing meat from the sacrifices before the priest and Sabas,

ings forced the gravest members of the assembly to dissent and to secede; and the clamorous majority, which remained masters of the field of battle, could be compared (by Gregory) only to wasps or magpies, to a flight of cranes, or to a flock of geese." Gib. D. & F. iii. 79.

Such was the body of men, as reported by themselves, who "gave the finishing touch to the doctrine of the Trinity, and fixed in a full and determinate manner the doctrine of three persons in One God." Mosh. 1: 128.

Gibbon says: "The orthodox emperor considered every heretic as a rebel against the supreme power of heaven and earth; and each of those powers might exercise their peculiar jurisdiction over the soul and body of the guilty. The decrees of the council had ascertained the true standard of faith; and the ecclesiastics who governed the conscience of Theodosius suggested the most effectual methods of persecution. In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics, and sternly enacted that any laws in their favor should be considered as frauds or forgeries. The penal statutes of the whole empire were directed against

told them to eat it and save their lives. Said the priest: 'We are forbidden to partake of such meat. Tell Athanaric he may order us to be crucified, or to die in whatever way he pleases.' But Sabas, whose pious feelings were not wholly unmixed with passionate excitement, demanded: 'From whom comes this message?' And being told 'From our lord Athanaric,' he exclaimed: 'There is but one Lord, the God in heaven; but Athanaric is a godless man, and under the curse of God, and this food, like Athanaric who sends it to us, is unclean.' One of Athanaric's people, incensed at these words, struck him with a club so severely on the breast that the beholders supposed the stroke would be fatal. But he uttered no word of pain, and to the smiter he said triumphantly: 'Believe me, I felt it as little as if you had thrown upon me a lock of wool.' He was now condemned to death by drowning. During the whole of the way, as he was led to the river where he was to die, he praised God that he had been pleased to bestow on him the privilege of dying as a martyr. Having arrived at the river, those who conducted him began to consult with each other about letting him go, as he

the *ministers* and the *persons* of all heretics: all who were not Catholics in the Roman sense."

I. The fine and penalty for preaching the gospel as taught by Christ, was "heavy penalties of exile and confiscation." Gib. iii. 80.

II. To receive, aid, or promote the ordination of a minister, the fine was "ten pounds of gold." p. 81. About twenty thousand dollars.

III. Any building or ground where they met was "forfeited to the imperial domain."

IV. The persons were disqualified for any "honorable or lucrative employments;" and made "incapable of making their wills, or receiving any advantage from wills or donations."

V. The Manicheans, and those who ate the last Supper on the fourteenth day of the month (the time first instituted by the Savior), were to suffer death. Every Roman might be an informer; but to make sure work, "the office of Inquisitor of Faith was first instituted by Theodosius." Gib. iii. 81.

The universal sufferings made earth to more resemhad been guilty of no crime. Athanaric would probably never find it out. But Sabas, who already, with the eye of faith, saw heaven open before him, and wished not to exchange it for the earth, said, 'Why do ye not execute your orders? I behold what you can not see; already they wait in glorious apparel, who are come to take me hence.' And while he was shouting praise and giving thanks to God, with his neck fastened to a piece of wood, he was thrown into the water. His body was then drawn from the stream and left to lie on the bank. But a Roman commander on the border, the Dux Soranus, caused the bones of the martyr to be conveyed to the other side, and sent them as precious relics to the church of Cappadocia, his native province, in compliance with the request of his kinsman, the Bishop Basil, of Cæsarea.

"The Christian communities among the Goths sent, on this occasion, a circular letter, embodying a report of all these facts, to the communities of Cappadocia, and to all the churches in Christendom. The letter began with these words: 'What was said by the Apostle Peter, that in every nation he that feareth the Lord and worketh righteousness is accepted with him, has been verified in a powerful man-

ble the under world than this beautiful planet. But though volumes would be required to recount the horrors of that triumph of Romanism, horrors compared with which all that Catholics ever suffered were as nothing; yet no hand was permitted to write, no eye to pity, no tongue to sing the sorrows. The same laws which condemned the person, palsied the hand and burned the book. The dying groans of a people were smothered. The waves flowed over where millions perished, and were still. So closed the fourth century.

CHARACTERS AND COUNCILS OF THE FIFTH CENTURY.

"Philostorgius. A. D. 400. About this time lived Posidonius, a famous physician, who held that there were no demoniacs, and that they who were accounted such, either were impostors, or labored under a mere bodily distemper."

"A. D. 401. Theophilus, bishop of Alexandria, caused the works of Origen to be condemned in a synod, which he held in that city, and ordered that all those who approved them should be excommunicated. Theophilus ner also at the present time; for we have in proof of it the life and sufferings of the blessed Sabas, who is a witness of God and of our Savior Jesus Christ.' And the letter concludes as follows: 'Let a solemn festival be held, then, on the day in which he received the crown of martyrdom; and mention it to the more distant brethren, that so in the entire Church a festival may be observed, and the Lord, who chose his servant, may be praised. Greet all the saints; all the persecuted with us greet you. Praised for ever be He, who can conduct us all by his grace to the kingdom of heaven.'

"Ulphilas himself labored as a bishop among his people forty years. The last ten years of his life brought with them much that was a source of pain to him; when the form of church doctrine to which he was warmly opposed, the creed drawn up by the Council of Nice, became more and more dominant even in the Eastern Church, and was favored by the civil power. He himself was, in the year 388, called, with other bishops agreeing with him in doctrine, by the Emperor Theodosius to Constantinople, for the purpose of holding there a new conference on the matters in dispute. By the ruling doctrinal party, how-

having sent his paschal letter to Rome, in which he condemned the works of Origen, and some ladies there, amongst whom was Marcella, a friend of Jerome, having caballed and solicited against Origen, Anastasius condemned this father, upon the sight of some translations of some of his works."

"A. D. 404. Arsacius, being fourscore years old, was made bishop of Constantinople, in the room of Chrysostom, who was then deposed and banished."

"A. D. 408. Theodosius, junior, succeeded his father Arcadius. Socrates and other historians bestow great commendation upon him, and upon his wife Athenais or Eudoxia, and his sister Pulcheria. He was in some respects an amiable prince, and had good qualities. But he was excessively credulous and superstitious, and governed by those about him. A certain bishop dying in the odor of sanctity, Theodosius begged his old coat, and used to wrap himself up in it, in hopes of getting some virtue out of it. As if piety, like the itch, could be caught by wearing another man's clothes.

"An impudent monk came one day to him to ask some favor, and being disappointed, he excommunicated the emperor, and went his way.

ever, this negotiation, which indeed under the existing circumstances could have done no good, was prevented, and an imperial law was enacted, which forbade all new proceedings of this sort with regard to matters of controversy. Ulphilas and those associated with him, looked upon this regulation as only a proof of the want of confidence of their opponents in the goodness of their cause, and a token that the doctrine which they deemed to be the truth, was to be suppressed by force. This was the last painful event which the worthy bishop, who had grown gray in the cause of Christianity, and in laboring for the Christian education of his people, experienced. He died at Constantinople, A. D. 388, after having drawn up a statement of his faith as a legacy for his flock, and laid down, in the prospect of death, a confession of the doctrines which he preached and ever maintained. He left behind him disciples who labored on the foundation he had laid. One of these was the Bishop Auxentius, to whom we are indebted for the account of his life from which we have so largely drawn. The latter says of him: 'The man, whom I can not praise as he deserves, and of whom I dare not be wholly silent, to

The scrupulous prince would neither eat nor drink, till the monk, being long sought for, was found at last, and prevailed upon to release the emperor from the curse which he had laid upon him. The story is related at large by Theodoret." Jor. ii. 375, 292.

"A. D. 415. Pelagius was called to account for his opinions."

"A. D. 423. Upon the death of Honorius, John, a considerable person in the palace, usurped the empire. He made some laws disagreeable to the clergy, and ordered that they should be subject to the jurisdiction of the secular courts. Perhaps he did this to oblige the laity."

A. D. 427. Genseric, a German Visgoth, established his dominion in Andalusia, in Spain, and stayed the hand of Roman persecution through the whole extent of his dominions.

"A. D. 428. Nestorius was made bishop of Constantinople. In his first sermon before the emperor, he declared openly his intention to wage war with all the heterodox, and promised the emperor success upon earth, and a genteel place in the kingdom of heaven, if he would join with him in extirpating heretics. Even the whom I am more indebted than all others, as he bestowed more pains on me than on others; for he took me as his disciple from my earliest years, when my parents gave me to him, taught me to study the Holy Scriptures, opened to me the truth, and by the mercy of God and the grace of Christ, brought me up bodily and spiritually as his son in the faith.'" Nean. ii. 736–741.

Nearly all the Christians known in the world, except those receiving from Rome government patronage, being called Arian, it becomes necessary to state what constituted a man an Arian. Arianism was not the belief of any peculiar tenet at this time; but the rejection of a form of faith which, after this, was known as the Athanasian Creed.

Milner says: "Virgilius, of Thapsus, a man famous for his writings, to prevent the persecution from being more fierce, composed a number of treatises under the names of some of the most renowned fathers, as he himself acknowledged with regard to several of them. The celebrated creed, called that of Athanasius, is ascribed to him. He appears to have meant well; but the artifice was extreme-

orthodox were scandalized at this vanity and violence, which presently flamed out in suitable edicts. For five days after, he attempted to demolish the church of the Arians, and acted with such fury, that they themselves out of rage and despair set fire to it and burnt it down, together with other buildings in the neighborhood. Then he proceeded to plague the Novatians; but the emperor put some stop to it. Then he persecuted the Quartadecimans in Lydia, Caria, and other places; and some murders were committed on this occasion. He also oppressed the Macedonians, and took their churches from them."

It being now decided that Christ was one God and one man, Waddington says: "Anastasius in a public discourse had ventured to argue, that the Virgin Mary could not properly to be called 'Mother of God' (Θεοτόκος), but 'Mother of Christ' (Χριστοτοκος), or even 'Mother of Man' (Ανθρωποτοκος)." Nestorius, the bishop of Constantinople, says: "He would not assert, that God was born of Mary, but rather that God, the Word of the Father, was joined to him who ly culpable; and partly by his practice, and partly by his example, he caused much confusion and uncertainty in the works of the Fathers." i. 466.

This African bishop expressed in one happy statement, all the contradictory theologies of the Roman Church, to which all had to yield assent, or be cursed as Arians. Of course the Protestants who have now rejected it stand with the Arians of the middle ages.

ATHANASIAN CREED.

"Whosover will be saved, before all things it is necessary that he hold the Catholic Faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

"And the Catholic Faith is this: That we worship ONE GOD IN TRINITY, and TRINITY IN UNITY; neither confounding the Person, nor dividing the substance. For there is one person of the FATHER, another of the SON, and another of the HOLY GHOST. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal. Such as the Father

was born of Mary. It was the Man, and not the Word God which rose again; the Temple should be distinguished from the God who dwells there." (Fleury, liv. xxv. § 2.) To settle the question, whether Mary is the Mother of God, the next council was called.

III. A. D. 431. The General Council at Ephesus decided that Mary is the Mother of God. Then the people hailed the blasphemy with transports of joy, embraced the knees of the bishops and kissed their hands. Jortin says that they a were "warm and sprightly," people whose "pagan ancestors had signalized themselves by their zeal for Diana." Jor. i. 9.

"Eutyches, the enemy of Nestorius, was accused of teaching that the two natures of Christ were so united as to become one nature, and was condemned by the Council of Constantinople. The Eutychians were supposed to hold that the two natures coalesced, and that the human nature was absorbed in the divine. Eutyches had persecuted Nestorius. His own turn came next, and he was condemned, being seventy years old. The Second Council of Ephesus restored Eutyches, and is, such is the Son, and such is the Holy Ghost: the Father uncreate, the Son uncreate, and the Holy Ghost uncreate: the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible: the Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet there are not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion to say, there be three Gods or three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made or created, but begotten. The Holy Ghost is of the Father and of the Son;

deposed the bishops who had deposed him. Afterward the old man was again condemned and banished.

"In behalf of the Ephesian Council, a miracle was seasonably trumped up, and one St. Dalmatius, a monk, had a voice from heaven, ordering him to go and present himself before the Emperor Theodosius, in favor of Cyril, and of the council. 'Thus, thanks to the purse of St. Cyril, the Roman Church, which holds the infallibility of general councils, is preserved from an heresy. For if this prelate had been more covetous and less spiteful and malicious, Nestorianism would have been established, and the Virgin Mary would not have been called *Mother of God.*' In the Nestorian controversy, the contending parties seem to have been all of one opinion, as to the doctrine of the Trinity, in opposition to the Arians, and to have held the consubstantiality, coeternity, and natural coequality of the three *persons* or *hypostases.* 'Some of these fathers could not write their own name, and in the councils they were obliged to employ others to do it for them. This in all probability was very common, since they made no scruple to own a thing which ought to have covered them with shame.' Clarkson, on the liturgy, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity, none is afore or after another, none is greater or less than another; but the whole three persons are coeternal together and coequal. So that in all things, as aforesaid, the UNITY IN TRINITY, and the TRINITY IN UNITY is to be worshiped. He, therefore who would be saved, must think thus of the TRINITY.

"Furthermore, it is neces sary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess, that our Lord Jesus Christ the Son of God, is God and man; God of the substance of the Father, begotten before the worlds: and man, of the substance of his mother, born in the world; perfect God, and perfect man; of a reasonable soul, and human flesh subsisting; equal with the Father, as touching his Godhead; and inferior to the Father as touching his manhood; who although he be God and man, yet he is not two, but one Christ; one not by conversion of the Godhead into flesh, but by the taking of the manhood into

hath produced many examples taken from the acts of the Councils of Ephesus and Chalcedon, where subscriptions are to be found in this form: *I, such an one, have subscribed by the hand of such an one, because I can not write.* And *such a bishop having said that he could not write, I, whose name is under written, have subscribed for him.*"

Yet the Catholic prelates had the temerity to discuss and decide such questions as the following:

"Whether Christ being God, and dying, did God die?

"Whether the Virgin Mary, who was the Mother of Christ, could be called the Mother of God?

"Whether Christ were two persons or only one?

"Whether Christ was everywhere present, in his human as in his divine nature?

"Whether one Person of the Trinity could be said to suffer for us?

"Whether the whole Trinity could be said to suffer for us?

"Whether in Christ there were three substances or only two?

"These questions produced altercation and strife, and then anathematisms, and then fightings and murders." Jor. ii. 471.

God. One altogether, not by confusion of substance, but by the unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ; who suffered for our salvation; descended into hell, rose again the third day from the dead; he ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead; at whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil, into everlasting fire. This is the Catholic faith, which except a man believe faithfully, he can not be saved. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

I would add, as it was not in the beginning, not now, and never shall be. This creed is a medley of truth and error mingling in one mass—Tritheism, Sabellianism, Monotheism, Polytheism, Arianism, Tri-Arianism, or Trinitarianism, Socinianism, and Atheism. It is Arian as it has a cre-

The rich, the proud, the ambitious Cyril was president of the council, and assisted by his soldier monks had no difficulty in carrying his points against Nestorius.

Gregory says: "Nestorius, in the absence of several bishops who had a right to seats in the council, was condemned unheard, confined in a monastery, and afterward banished to Oasis, a solitary place in the deserts of Egypt, where, old and infirm, he soon terminated a life of suffering and persecution." Greg. & Rut. 149.

Mosheim thinks "Mother of God" an "innocent term," but his learned translator remarks: "The title of Mother of God to the Virgin Mary is not perhaps so innocent as Dr. Mosheim takes it to be. To the judicious and learned it can present no idea at all; and to the ignorant and unwary it may present the most absurd and monstrous notions. The invention and use of such mysterious terms, as have no place in Scripture, are undoubtedly pernicious to true religion. Anastasius, not Nestorius, was the first ated or begotten God, who had a beginning—"God of God." It is Thricearian in that it makes three created or conditional Gods. The Father, Son and Holy Ghost are three *persons*, not three Gods, but only sharers in one Godhead by union. This is Tri-Arian or Trinitarian, making the three in some way created Gods, beginning as persons and becoming Gods by union. It is Atheistic in that a created or conditional God is no God. It is Monotheism in that it gives the Father alone self-existence and independence. It is Sabellian in that it confounds the persons in a union of one (person) God. It is Socinian in that when summed up it has but one God and one man in all its compound of God and Savior. It robs God of His Son and destroys the Fatherhood of God, by taking the Son to make a God of, and robs the Father of a Spirit to make another person and God of the Spirit. It is a theological medley of truth and error, rolling all the known heresies in one mass with truth in alternate

who kindled the flame, and Nestorius was the suffering and persecuted party from the beginning of the controversy to his death. His offers of accommodation were refused, his explanations were not read, his submission was rejected, and he was condemned unheard." (i. 150.) And this is the truth.

A. D. 488. Eutyches, anxious to avoid Nestorius, taught that Christ had only one nature; that of the incarnate Word which overruled and governed the humanity.

A. D. 449. Theodosius II. summoned a council at Ephesus. "The tumults which had disgraced the church in 431 were repeated with some additional brutalities in 449; the Egyptians again were triumphant; and the assembly at length dispersed, after having sanctioned the doctrine of Eutyches, and acquired the title, by which it has been stigmatized in every age of the church as 'The Assembly of Robbers.'" (Mosh. i. 152.) Here Flavianus was scourged in "a most barbarous manner," and died soon after of bruises re-affirmations and contractions. All who would not affirm this were counted Arians.

LEARNING AND THE BIBLE.

Neander remarks: "Semiarianism and Arianism continued to predominate for some time among the rude populations, especially of German origin, which were during this period converted to Christianity, because they had been first instructed by teachers who were attached to those principles; because they held fast *to the form in which they had once received Christianity*, and this very form may have constituted a convenient point of transition for rude nations. This mode of apprehending the doctrine of the Trinity may have been better suited to them than the more completely *developed Nicene view*. It seems to have been a peculiarity of the Semiarian theologians, whereby, perhaps, they were *better adapted* to be teachers of the rude tribes of people, that, being less practiced logicians, *they adhered more tenaciously to the simple Bible doctrine*, and were not for teaching anything which they could not prove with the exactness of verbal testimony from the Bible. Hence they frequently offered it as an objection to

ceived from the president of the council, Dioscorus the bishop of Alexandria. But the work of crucifying Christ was not yet finished.

Maclaine says: "Barsumas was he who assisted the bishop of Alexandria (Dioscorus) and the soldiers, in beating Flavianus to death in the Council of Ephesus, and to shun whose fury, the orthodox bishops were forced to creep into holes, and hide themselves under benches in that pious assembly. Eutyches never affirmed what is here attributed to him: he maintained simply, that the two natures, which existed in Christ before his incarnation, became one after it, by the hypostatical union. This miserable dispute about words was nourished by the contending parties having no clear ideas of the terms person and nature, as also by an invincible ignorance of the subject." i. 153.

IV.* The General Council of Chalcedon met A. D. 451. Waddington says: "That it condemned Eutyches and the orthodox doctrines of 'Christ in one person and two natures' was finally established. The Eutychians, or Monophysites, are also known in history by the appellation of Jacobites." ii. 424.

"Gibbon says: 'The Jacobites, who were the defenders of the Nicene Council, that they were obliged to have recourse to speculative reasoning, instead of the Bible, to prove the *Homoousion*." ii. 424.

This is a new view all along before it was the Semiarians and Arians, who were skilled in language and logic, and the Catholics were deceived. Welmsley, the great Catholic historian, says:

"In 459 was held a council at Arminium in Italy, consisting of above four hundred bishops. The Arians here dressed up a fraudulent profession of faith, in appearance Catholic, but containing the Arian poison under artful ambiguous expressions. The Catholics, not aware of the fraud, and supposing the profession to be orthodox, subscribed it. It was in consequence of this subscription that St. Jerome made the following remark: 'The world,' said he, 'was struck with grief, and wondered to find itself become Arian.'" Pastorini, p. 8.

"Auxentius, the Arian bishop of Milan, * * imposed on Valentinian by a dexterous use of those ambiguities of speech in which the Arians all along excelled." Mil. i. 327.

The people called Semiari-

pellation of Jacobites, from the name of one of their teachers, James Baradæus." Wad. 165.

Three bishops Theodore, Ibas, and Theodoret, wrote against Cyril, who condemned Nestorius. Their writings were called the "Three Chapters," in sympathy with Nestorians; which yet it was hard to condemn without encouraging Eutychians. So it was now decided "*That in Christ two distinct natures are united in one person.*" (Mosh. i. 152.) Personality had always been supposed to include a mind and will; but some began to teach that Christ in one person, had two minds or wills.

Justinian, the emperor, condemned the writings of Theodoret and Ibas; and the bishop of Constantinople, Mennas, signed the edict of Justinian. At first "Pope Vigilius," of Rome, hesitated, but finally he too signed it.

Reeves, the Catholic, says: "Vigilius condemned the Three Chapters, under the saving clause, without prejudice to the Council of Chalcedon." Then the fifth Gen-

ans were the Christians who had not changed their religion. The idea of their being "less practiced logicians" than the Catholics is a good joke. The Nicene and Athanasian Creeds are specimens of the "logic"—pardon the application—of the rude Africans, Spaniards, and Italians, who formed the faith of Rome. On the side of the Christians, who "*adhered more tenaciously to the simple Bible doctrine, and were not for teaching anything which they could not prove with the exactness of verbal testimony from the Bible,*" were such logicians, scholars, and Bible critics as Eusebius, the historian, Eusebius, the statesman, Macedonius, Apollinaris, Marclus, Andeus, Cyril, of Jerusalem, Ulphilas and Eunomius. If the Romans had any man to compare with these, historians have failed to notice them. What does history teach us respecting the comparative talents of the Catholics and Arians?

eral Council was called by Justinian.

In the dissolution of Roman power in the west, in 476, Italy was possessed by King Odoacer, Africa by the Vandals, Spain and a great part of Gaul by the Goths, the rest of Gaul by the Burgundians and Franks, and Britain by the Saxons. Amidst the temporal revolutions and disorders the church still maintained itself.

"About the year 420, the Franks were under a leader called Pharamond, whom the modern French style their first king, but of whom history furnishes very little to be relied on. Clovis, the son of Childeric, his great grandson, claims the honor, with a better title, of being the founder of the French monarchy."

The bloody Clovis was called "The Eldest Son of the Church;" because, says Welmsley, in Pastorini: "There was not one Catholic king in the world. Odoacer, who reigned over Italy, was an Arian. The same were the kings of Spain and Genseric, in Africa. The different princes in Gaul or France were also either

THE CATHOLIC BISHOPS DECEIVED.

Reeves thinks the Catholic bishops all, even Pope Liberius, were overreached by the logic of the Arians at Sirmium, and signed the creed innocently, "not having intended any thing wrong." 112.

"The character of Athanasius shines more in his life than in his writings." "His treatise on the unpardonable sin is a monument of infirmity." "His address to Constantine is wanting in meekness." Mil. i. 324.

Milner calls "Palladius and Secundianus two Arian bishops," and says "it is astonishing with what artificial dexterity Palladius evaded the plain and direct interrogatories of Ambrose, and while he seemed to honor the Son of God in the same manner as others, and to reduce the contest to a verbal dispute, he still reserved the distinguishing point of Arius. A subtilty ever practiced by these heretics!" Milner i. 333.

"A. D. 374. Auxentius, bishop of Milan, by artifice and dexterity, he had, as we have seen, imposed on Valentinian, and preserved his seat to his death." Mil. i. 328.

Heathens or Arians. In the east reigned the Emperor Zeno Eutychian." p. 88; and on pp. 99, 105, he applies the hatred of these to the whore of Rome, and the Catholic Church.

Clovis was a youth of a bold, aspiring genius, when he succeeded his father Childeric in 481, as king of the Franks. Though no more than fifteen years of age, he put himself at the head of his troops, not very formidable in number, but resolute in action, crossed the Rhine, and attacked Syagrius, who presided over a considerable tract of country in the Roman name. Clovis was victorious; the accession of territory to his hereditary dominions increased his strength, and enabled him to undertake new conquests. The last spark of the civil power of Rome was extinct in Gaul; the conquering Frank gave it the name of France.

In the year 493, Clovis married Clotilda, the daughter of Chilperic, and niece of Gondeband, king of the Burgundians. Clotilda was a virtuous princess, and a Catholic.

SEMIARIANS AND CATHOLICS UNITE.

The Arians, who, under Eudoxius, bishop of Constantinople, had ruled the capital in all ecclesiastical affairs, in the time of Constantius, rejoiced to find Valens equally supple and ductile as that emperor. Even the party of Macedonius, a sort of Semiarians, who allowed the Son of God to be like the Father, though not of the same substance, and who were likewise enemies to the Divinity of the Holy Ghost, could not gain the favor of the emperor, but were persecuted as well as the orthodox, while Eudoxius, with the complete Arians, who would not allow the similarity of the Son to the Father, engrossed all the churches. The Semiarians, induced by these circumstances, entered into connections with Liberius, bishop of Rome, and reunited themselves with the orthodox churches of the West." Mil. i. 321.

Gregory Nazianzen was "made a presbyter by his father. The old man, better versed in prayer than disputation, was once imposed on by Arian subtleties." Mil. i. 370.

The learned Catholics had their own prejudices against Greek. Milner thinks. ——

A martial prince of Germany suddenly broke into the French territory. Clovis marched against him, and encountered him in the plain of Tolbiac, twenty-four miles from Cologne. The battle was obstinate and bloody; his men gave way, and the shouts of victory spread among the German ranks. In that critical juncture, Clovis called aloud upon the God of Clotilda, and solemnly vowed to make himself a Christian should he gain the day. He conquered, and on the 25th of December, 496, was baptized. About three thousand of his warlike followers were baptized at the same time. On that day the church received a Catholic king within her bosom, the only one at that time existing in the Christian world; for Anastasius, the emperor of the east, was a Eutychian; and the crowned despots of Africa, of Italy, of Spain, and the rest of Gaul, were professed Arians.

Baptism altered not the political and military plans of Clovis. With his usual ardor he pursued his schemes

"It is a very unjust surmise of Mr. Gibbon to infer from Augustine's unwillingness to learn Greek that he never attained the knowledge of that language."

MEN OF LEARNING.

Such were Basil, of Ancyra, Ursacius, Valens, Meletius, Auxentius, Georgius, Flanninus, and Eusebius, the historian, Eusebius, the Christian statesman, Ulphilas, the translator, to say nothing of Macedonius, Apollinaris, Marcellus, Andeus, Cyril, of Jerusalem, and Eunomius. Mosh. i. 107.

Pricillian can not be accused of a want of learning. Gibbon reflects on the Catholic Augustine for hating Greek, but Apollinaris was the acknowledged scholar of the age. Indeed the plea of the Catholics by which they excuse Pope Liberius and their bishops for signing the Creed of Sirmium, is that they were imposed upon, and misunderstood its import. Reeves says the pope fell by an "error of judgment."

Milner says: "The Apollinarii, father and son, were of Laodicea; the father a presbyter, the son a reader

of conquest. Within the course of twelve years, Armorica, Burgundy, Aquitian, and all the country lying between the Loire and Pyrenees, submitted to his arms, and owned him for their sovereign. He made Paris his royal residence, and the capital of his kingdom. There, after an active and glorious reign of thirty years, he died in 511. Twenty-five years after his death, the Emperor Justinian signed a treaty, by which he yielded to the Franks the sovereignty of the countries beyond the Alps, and established on a legal foundation the throne of Clovis. Goth, Burgundian, Gaul, and Vandal, all were molded into one general mass of Franks or Frenchmen.

POPES OF THE FIFTH CENTURY.

A. D. 402. St. Innocent was the son of Anastasius the former pope. His book of rules allows inferior clergy to marry. Bowers' His. of Popes, i. 132. A. D. 412, Arsacius, a boy eight years old, was made bishop of Constantinople. Reeves, 147.

A. D. 417. St. Zosimus in the church. Both were skilled in Greek literature; the father taught grammar, the son rhetoric. Epiphanius, a sophist, was united with them in the closest intimacy. Theodotus, bishop of Laodicea, very properly fearing that the connection with a pagan might endanger their souls, advised them to give up his acquaintance. They despised the advice, and persisted. George, the successor of Theodotus, afterward attempting in vain the same thing, expelled them at length from Christian communion." Mil. i. 359.

Such was the logic of the Roman Church. The Trinitarian Marcellus held what was called the "Samosatean or Sabellian doctrine of the Trinity." (ii. 395.) Yet he and his brethren found "an affectionate reception" by Pope Julius. (Nean. ii. 395.) The Nicene faith being, as we have before shown, only a revival of the *Homoousion* heresy of Paul, of Samosata, condemned in 269, uniting with the rugged African tritheistic doctrine of the Roman Church.

FIRST CATHOLIC KING.

A. D. 493. The soil of France was early baptized

was a "Pelagian" heretic. Bowers, i. 152–4.

A. D. 418. St. Bonifacius I. was appointed by Honorius an "Arian" emperor, who decided against his rival Eulalius; both having been elected and ordained. Du Pin, i. 417.

A. D. 425. St. Celestinus sent Germanus to England to operate against the "Pelagians," and Patrick to Ireland; both found Christians to accept their labors and withstand their Romanism.

A. D. 433. St. Sixtus III. was first a Pelagian. Bowers, i. 168. Great quarrels and commotions had continued for years about the nature of the Son of God, some holding that two persons, God and man, were born of Mary, and calling her *Theotokos*, the Mother of God. The Catholics were divided. The bishops being temporal princes, went to the councils like kings, with large bodies of soldiers or assassins, called monks. St. Cyril thought that Mary was the Mother of God; Nestorius thought that God and Christ were two persons, and that only Christ was with the blood of the martyrs, and enriched with the ashes of the saints, but she was not yet converted to Rome. "Fifteen councils are recorded to have been held in France in the fourth, and twenty-five in the fifth century; that at Orange (441) declared that no council should ever separate, without appointing the time of the next meeting." Wad. 190.

Pagan Franks afterward invaded her territory, and these were the hope of the monks. The new religion passing by all the original Christians, dates the conversion of France from the marriage of Clotilda with a heathen robber, who had settled at Paris.

A. D. 481. Paris was settled by the Franks from about Holland in the fourth century. Toward the close of the fifth century, Clovis was their king. His father Childeric, while an exile, was entertained by the king of the Thuringians; and when he was restored, the queen forsook the husband for the lover, and Clovis was the fruit of her folly. At the

born. Eutyches held that there was but one nature in Christ. Popish infallibility was not yet invented, no one bowed to the judgment of the bishop, and they fought it out. At the council of A. D. 449, called the "Conventicle of Robbers," the bishop of Constantinople was kicked to death by Cathol, his brother bishop.

A. D. 440. St. Leo the Great extended the law of celibacy to sub-deacons, who were not to abandon their wives, but to live with them as sisters. Bowers, i. 189.

Pope Leo died in 461. Basnage says: "His foible was ambition, and he obtained of Valentinian that all the Western bishops should be under his jurisdiction. He oppressed Manicheans, Eutychians, Nestorians, and Pelagians. Bas. iii. 504. Jor. ii. 433.

A. D. 461. St. Hilarius was a bitter persecutor of those Catholics who differed from him. Bell. i. 254.

A. D. 468. St. Simplicius wielded but little power, nearly all the world having repudiated the Trinity.

age of fifteen he succeeded his father in the life of a robber or petty warrior. The pay of his soldiers was the division of the spoil; the penalty of disobedience was death; the result of his life was the establishment of the French monarchy, the introduction of popery into France, the distress of nations, and the slaughter of many people. His wife, Clotilda, was a votary of the New Church, and political priests of that religion, let no such opportunities pass. Clovis insensibly listened to the voice of love and religion. In the distress of battle he invoked the God of Clotilda, and when victory crowned his arms, he adored him; and the Franks proved equally ready to follow him in the heat of battle or the waters of baptism.

A. D. 507. At Paris, Clovis declared to an assembly of warriors: "It grieves me to see that the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God, and, having vanquished the heretics, we will possess and divide their

THE FIRST CATHOLIC KING.

SIXTH CENTURY.

THE MARRIED POPE.

A. D. 488. Pope Stephen was a married Pope. Yet they have generously canonized him, despite his wife.

A. D. 492. St. Gelasius ordered that the Eucharist should be received in both kinds, or neither, as the same mystery can not be divided without sacrilege. Bell. i. 286.

A. D. 496. St. Anastasius II. At this time Clovis adopted Catholicism.

A. D. 498. St. Symmachus. After much strife among the Catholics, King Theodoric, the "Arian," decided that he should be pope; but being removed for his crimes, so much fighting and murdering took place that he was reinstated, and Theodoric ordered a council, A. D. 499, which enacted rules for future elections. Bowers, i. 297.

COUNCILS OF THE SIXTH CENTURY.

A. D. 527. Justinian, the tyrant, began to reign. He

CATHOLIC CONVERSION.

To please Clotilda and the Catholics, Clovis casting far away his battle axe, vowed to build a church to the Apostles. This confirmed the attachment of the Catholics, "with whom he secretly corresponded, and their devout wishes were gradually ripened into a formidable conspiracy." (Gib. iii. 466.) A *white* hart *appeared* to guide the Catholic army, and a flaming meteor was the signal of success; he met Alaric, king of Toulouse, only to conquer, and "the vague expression of a mountain of the slain, serves to indicate a cruel, though indefinite slaughter. Bordeaux submitted. Toulouse was indefensible, and the eldest son of the Catholic Church, in the beginning of the sixth century "penetrated as far as Spain, established the Catholic Church, A. D. 510, and delegated to his lieutenants the exterminating of the Visgoths, from which partial success, the ample

was a bigot, and his wife, Theodora, a strumpet. (Jor. iii. 15.) He was the first "Most Christian" Emperor, but fell into the heresy, dreadful in that day, of supposing Christ's body was incorruptible. For this heresy he made amends by persecuting other heretics. His edicts are by all pronounced "cruel." Theodora reformed the women, and Justinian the church. She shut five hundred, of easy virtue, in a monastery (iii. 32), and he turned all churches over to the Catholics, and seized the fortunes of the "heretics" to enrich his own coffers. A rescript is dated 541. He compelled all to become Catholics, or go into banishment.

A. D. 565. Justinius, junior, succeeded to the throne.

A. D. 534. The council in Gaul condemned all who ate things strangled, torn or killed by other beasts, or offered to idols.

V.* The Fifth General Council met at Constantinople, May 4, 553. The Three Chapters were condemned by this council as heretical; yet the writers were in-

province of Aquitain from the mountains of Loire, was united to France and subdued to the creed of the Romans." See Gib. iii. 469.

The victory being won, he hasted to his baptism with "three thousand of his warlike subjects; and their example was imitated by the remainder of the *gentle barbarians*, who, in obedience to the victorious prelate, adored the cross which they had burnt, and burnt the idols which they had formerly adored."

A. D. 496. "When Clovis ascended from the baptizmal font, he alone, in the Christian world deserved the name and prerogatives of a Catholic king. For the Emperor Anastasius entertained some dangerous errors concerning the nature of the divine incarnation, and the kings of Italy, Africa, Spain, and Gaul were involved in Arianism." Gib. iii. 461.

"The conversion of Clovis is looked upon by the learned as the origin of titles of most Christian king, and eldest son of the church, which have been so long attributed to the king of France; for if we accept this prince, all the kings of those barbarous nations, who had

dorsed; and the Council of Chalcedon confirmed. (See Reeves, 181.) So nicely could they steer between heresy and the heretic. The doctrine was heresy, but the persons were orthodox. The "Pope" was on both sides. It was hard to know which side was right.

A. D. 583. "Childeric, king of the Franks, commanded that the Trinity be called God without distinction of persons." Jor. iii. 42.

A. D. 585. The Council of Macon made a canon that bishops must receive hospitality, and mastiffs must not be kept to worry beggars.

A. D. 590. Columbanus, an Irish monk, settled in France, turning a bear out of its lair to get possession.

Pope Gregory the Great was eminent for exalting himself and defaming human learning. (44.) A Roman lady smiled as Gregory called the cake she had just made the body of Christ.

A. D. 587. The Visgoths were obliged to become Catholics. "The Arian clergy were generally married men, and lived with their wives, while the orthodox were strenuous contenders seized the Roman provinces, were either yet involved in the darkness of paganism, or infected with the Arian heresy." Mosh. i. 133.

"Clovis was the only Catholic prince in the known world. Anastasius, Emperor of the East, was a professed Eutychian. Theodoric, king of the Ostrogoths in Italy; Alaric, king of the Visgoths, master of all Spain and the third part of Gaul; the kings of the Burgundians, Suevians and Vandals in Spain, Gaul and Africa, were all zealous followers of Arius. Clovis was the only Catholic king in the world, but the first king that ever embraced the Catholic religion. Were we to compare his conduct with that of the Arian King Theodoric, it would no ways redound to the honor of the Catholic faith." Bowers, i. 296.

JUSTINIAN PERSECUTIONS.

Italy.—Though the Roman priests had long contended for the errors of the Roman Church, the people had not yet adopted them, especially those of Northern Italy. There had often been murderous edicts promulgated against them, but relief had come, sometimes by the death of a ferocious Theodosius, and sometimes by the triumph of such Christian

for the celibacy of the clergy. Those who would not quit their Arianism were to be instructed, excommunicated, deprivations of places, confiscation of their goods, banishments," etc. Fleury, vii. 643–649. Jor. iii. 49.

A. D. 592. A council in Spain ordered all the relics found among Arians to be presented to the bishop to be tried by fire.

POPES OF THE SIXTH CENTURY.

"A. D. 514. St. Hormisdas was a married man, and had a son who was afterward pope." Bowers, i. 310.

"A. D. 523. St. John was sent by Theodoric, the Christian, to Constantinople to plead for the toleration of 'Arianism.'"

"A. D. 526. St. Felix IV. was appointed by Theodoric the Christian king against the will of the Catholics."

"A. D. 530. Pope Boniface II. was a Goth. Two popes were chosen; but Hormisdas died. Boniface first made the priests and bishops swear to ordain Vigilius the next pope; but afterward burned the documents." Du Pin, i. 542.

"A. D. 532. Pope John II. appealed to Athalaric the 'Arian' king, with tears in his eyes, to correct the German princes as Odoacer and Theodoric.

A. D. 537. Rome betrayed. The Catholics, on the first approach of the emperor's army, boldly raised the cry that the apostolic throne (!) should no longer be profaned by the triumph or toleration of Arianism, nor the tombs of the Cæsars trampled by the savages of the North; and deputies of the pope and clergy, and of what is called the senate and people, waited upon the approaching army to whom they threw open the gates of the city; and the Catholics were rewarded for their treason by the apparent respect of Belisarius for the pope. Gib. iv. 134.

MILAN SEIZED.

A. D. 538. When Justinian first meditated the conquest of Italy, he sent ambassadors to the king of the Franks, and adjured them by the common ties of alliance and religion, to join in the holy enterprise against the Arians. The Goths, as their wants were more urgent, employed a more effectual mode of persuasion,

abuses of the Catholic Church." Bowers, i. 333.

"A. D. 535. Pope Agapetus said that 'one of the Trinity suffered in the flesh.' (Bowers, i. 337.) A Gothic scholar urged him to establish a Bible school in Rome." Nean. ii. 150.

"A. D. 536. Pope Sylvester was the son of Pope Hormisdas, begotten in lawful wedlock; he was driven from his see to make room for Vigilius." Bowers, i. 344.

"A. D. 548. Pope Vigilius was a Eutychian heretic; he mounted the papal throne without a shadow of a title —stole into St. Peter's chair like a thief." Reeves, 180.

"A. D. 555. Pope Pelagius I. was chosen amid faction, and could not find a Roman bishop to consecrate him, and had recourse to a bishop of Ostium. He approved the council condemned by Vigilius." Bar. vii. 575.

"A. D. 560. Pope John III. was chosen after a vacancy of over four months." Bowers, i. 374.

"A. D. 575. Pope Benedict was chosen after a vacancy of ten months." Bowers, i. 380.

"A. D. 579. Pope Pelagius II. was a traitor."

"A. D. 590. Pope Gregory the Great wrote against the title of universal bishop, as being too high even for an apostle, Born 1.119.

and vainly strove, by the gift of lands and money, to purchase the friendship, or at least the neutrality, of a light and perfidious nation, the Franks. But the arms of Belisarius, and a revolt of the Italians, had no sooner shaken the Gothic monarchy in Italy than Theodebert, of Austrasia, the most powerful and warlike of the Merovingian kings, was persuaded to succor their distress by an indirect and reasonable aid. Without expecting the consent of their sovereign, ten thousand Burgundians, his recent subjects, descended from the Alps and joined the troops which Vitiges had sent to chastise the revolt of Milan. After an obstinate siege the capital of Liguria was reduced.

"But the clergy, perhaps (why perhaps?) the Arian clergy, were slaughtered at the foot of their own altars by the defenders of the Catholic faith. Three hundred thousand males were reported to be slain, the female sex, and more precious spoil, being resigned to the Burgundians, and the houses, or at least the walls of Milan, were leveled with the ground." Gib. iv. 149.

THE DARK AGES.

THE SEVENTH CENTURY.

The dark ages introduced by the persecution of an enlightened Church in the sanguinary wars of Justinian to exalt the Catholics, continued up to the fourteenth century. It was a long, dark night, when ignorance, bigotry and cruelty reigned, and truth, purity and justice were crushed out.

A. D. 629. The Emperor Heraclius asked the bishops "'Whether Christ, of one person but two natures, was actuated by a single or a double will?' The Greeks in general favored the former opinion, but not with their usual impetuosity; indeed they seem at length to have been so far exhausted by such fruitless contests, as to have considered the question trifling and superfluous." Wad. 166.

The doctrine of one will or mind in Christ, was called *Monothelitism.*

VI.* The Sixth General Council of Constantinople, A. D. 681 (260 bishops), anathematized the deceased pope, Honorius, as a Monothelete (holding that Christ had but one will or mind). Jor. iii. 61. This council established two wills in the

A. D. 601. Christianity was planted in China by the Nestorians.

Justinian, after murdering many hundred thousands in the service of the Roman Church, was himself condemned for thinking wrong on a point of the new and oft-additioned creed, and he died accursed by his own Catholics. "The bishop of Treves, secure beyond the limits of his power, addressed him thus: Unless you destroy what you have taught, unless you exclaim with a loud voice, I have erred, I have sinned, anathema to Nestorians, anathema to Eutyches, you deliver your soul to the flames in which they will eternally burn." But he died accursed. Such is Heaven's just retribution,

second person of the Trinity. Wad. 166.

A. D. 633. The Fourth Council of Toledo made seventy-five canons, the first of which was respecting the Trinity. Jor. iii. 53.

"A. D. 633. The Council of Toledo made a cruel decree, that all the children of Jews should be taken away from their parents and put into monasteries, or into the hands of religious persons, to be instructed in Christianity." Fleury H. E. viii. 367. Jor. ii. 204.

"A. D. 649. The Council of Lateran condemned the Monotheletes. Pope Martin presided. It anathematized Paul, bishop of Constantinople." 56.

A. D. 669. A synod held at Autim, by St. Leger, commanded the priests to commit the Athanasian Creed to memory. "No easy task." 58.

A. D. 675. Jortin says: "The Council of Toledo was obliged to make canons to restrain, in some measure, the holy bishops of those times, who were equally guilty of robberies, murders, assassinations, fornications, adulteries, and such sort of bagatelles." 59.

A. D. 675. And "the Council of Prague, at the same time censured those as ye mete to others it shall be meted to you. Gib. iv. 420.

Yet, during this time it is acknowledged by their friends, that the internal state of the Catholic Church was all "dark and gloomy. Ignorance and superstition advanced with rapid strides. The greatest saints contributed to it, all truth and godliness were supposed to be drawn from the writings of the fathers;" the image of the Virgin and her Son, of apostles and saints, were worshiped instead of Thor and Friga. "The corrupt lives of the clergy bore a growing proportion to the wealth accumulated," etc. Haweis, i. 335, 337, 341.

THE LOMBARDS.

A. D. 568. The Lombards (Germans) from Pamonia under Alboinos invaded Italy, and made themselves masters of the whole country except Rome and Ravena. Under these tyrants the Christians endured calamities of every kind. But their fury gradually subsided, and their manners contracted, from time to time, a milder character

bishops who whipped their presbyters as slaves and dogs." Jor. iii. 59.

"A. D. 681.* The Sixth General Council of Constantinople persecuted the Monotheletes, and anathematized the deceased pope, Honorius, as having been guilty of the same heresy. Thus we have the vicar of Jesus Christ, and the infallible head of the church condemned by a general council for the crime of heresy." 64.

"The persecuted Monotheletes settled about Mt. Libanus, and are now called Marionites." (Jor. iii. 61.) Reeves, the Catholic, makes a stammering and vain argument to prove that the name of Honorius was not originally in the condemnation. Reeves says also: "Their decree is formed in these words: 'We define, that in Jesus Christ there are two natural wills, and two natural operations, and we forbid the contrary to be taught.'

"In the censures which this council passed upon the authors and abettors of Monothelitism, is found the name of Pope Honorius. * * * Hence some writers have hastily inferred, that Honorius erred in faith, taught

Autharius, the third monarch of the Lombards, embraced Christianity, as it was professed by the Christians in 587.

Pope Gregory made great efforts to bring the adherents of the old religion to the adoption of the new creed. To this end he gave particular instructions to the Catholic bishops to proselyte the Arian youth. He corresponded with Theodelinda, queen of the Lombards, through whom he brought about the apostacy of her husband Aigilufus, and thus the declension of the whole nation. Yet "her devout labors still left her room for industry and success of future missionaries, and many cities of Italy were still disputed by hostile bishops. The controversy was terminated after a war of three hundred years by the conversion of the Lombards. Gib. iii. 450.

Agilulf, according to Milner, gave "no hopeful idea of the real conversion, since he still ravaged the Roman territories, and filled them with misery and desolation, tying the Romans like dogs with cords and dragging them to be sold as slaves

false doctrine, and was condemned by the sixth council as a formal heretic. This is asserted by Nilus, the Magdeburgers, and generally by all those who impugn the pope's infallibility." 209.

A. D. 682. Jortin says: "Pope Leo anathematized among other heretics, his predecessor Honorius." Fleury, ix. 67.

A. D. 683. Another Council of Toledo made canons on the temporal rights of princes and subjects.

A. D. 692. Two hundred and eleven bishops met in Constantinople. It forbade bishops to live with wives; but permitted to priests, deacons, and sub-deacons, the privilege. Reeves, 211.

This is called by Bede the Stray Synod. It was declared a general council in the East. The decrees of this council are yet in the Greek Church. "The papists reject this council as for other good reasons, because it permits marriage to the clergy," etc. Jor. iii. 63.

POPES OF THE SEVENTH CENTURY.

A. D. 604. Pope Sabianus was odious for avarice, and among the Franks." Milner, i. 511.

PERSECUTION IN AFRICA.

Jortin says of Justinian: "By his general, Belisarius, he conquered, and in a manner depopulated Africa, took Carthage, and destroyed the dominion of the Vandals, and, putting an end to Arianism in those regions, he

> "Made his new subjects orthodox
> By apostolic blows and knocks."

"Belisarius proceeded without delay to the full establishment of the Catholic Church. * * * The Arian worship was suppressed, the Donatist meetings were proscribed." Gib. iv. 115.

Here we see that under the mild sway of those called Arian, the Donatists were not proscribed; but the Romans destroyed all.

"Hilderic, the king of the Vandals, though he had promised his predecessor Thrasamond, that he would never open the churches of the Catholics in Africa, and restore them their privileges, yet changed his mind, and recalled their exiled bishops and gave them leave to assemble, but yet he would not join himself to their communion. At the same time Theodoric was no less favorable to them in Italy.

cruelty to the poor. The see was vacant eleven months. Bowers, i. 424.

A. D. 607. Pope Boniface III. got himself proclaimed "universal bishop," a title condemned by Pope Gregory the Great, as "vain, proud, profane, impious, execrable, heretical, diabolical." Bowers, i. 426.

A. D. 608. Pope Boniface IV. obtained the Pantheon of Phocus, and changed the Cybelle to Mary, and other goddesses and gods to other saints. Bowers, i. 428.

A. D. 616. Pope Deusdeit, chosen after a vacancy of five months, declared that where man and wife stand sponsers for a child, their marriage is annulled. Bowers, i. 429.

A. D. 620. Pope Boniface V. This was the era of the rise of Mohammedanism.

A. D. 625. Pope Honorius was a "Monothelite heretic," holding to but one will in Christ. (Bowers, i. 434.) Reeves pleads for him. p. 207.

A. D. 640. Pope Severinus was chosen after a vacancy of one year.

A. D. 642. Pope John IV. condemned the doctrine of "On the contrary, Hormisdas, the pope, persecuted the Manicheans, and caused them to be whipped, and then banished; and Justinian, the emperor, oppressed all the heretics in his dominions. He began to treat the Arians cruelly, but Theodoric protected them by threatening that he would use reprisals.

BARBARITY—CUTTING TONGUES.

The following barbarous persecution is too horrible to relate, but duty compels me to notice it. As all the books of the "Arians" were burned, we must rely only upon the veracity of those who burned them. They say—

"Severus, bishop of Antioch, continued to pour out his anathemas against the Council of Chalcedon. An order was issued by the Catholics to cut out his tongue." Evagrius, 632.

"That Hunneric, king of the Vandals, gave leave to the Consubstantialists at Carthage to choose a bishop at the request of the Emperor Zeno, but it was upon condition that the Arians should be unmolested in the East, else he declared that he would use reprisals. The Catholics, therefore, in Africa chose Eugenius for their

one will in Christ. Bowers, i. 439.

A. D. 643. Pope Theodorus wrote the condemnation of Phyrrhus, with ink, mixed with the consecrated wine of the Eucharist. Bowers, i. 445.

A. D. 649. Pope Martin. This traitor died in Chersonesius. Reeves, 207.

A. D. 654. Pope Eugenius was chosen after a vacancy of more than a year.

A. D. 657. Pope Vitalianus was a servile flatterer. Bowers, i. 461.

A. D. 672. Pope Adeodatus. Strange as it may seem, this pope was a good man.

A. D. 677. Pope Donus was a man of no note.

A. D. 679. Pope Agatho. In his day was held what is palmed upon the world as the sixth general council; where Apollinaris was condemned, cursed, abused, and violently driven out of the assembly, as a Monothelete; they condemned as heretics, also Honorius, Sergius, Theodorus, and others. Bowers, i. 478.

A. D. 682. Pope Leo II. acknowledged the council, bishop, a man who bore a good character, and is extolled by Victor, particularly for his great charity to the poor. But Hunneric, afterterward growing cruel, banished Eugenius, and persecuted the Consubstantialists. He ordered that some of them should lose their right hands, and have their tongues cut out; and they spake as plainly after it as they did before, if we may believe Victor, and Marcellinus Comes, and also Procopius." Jor. ii. 232.

But the learned author adds:

"The miracle of the confessors, who, in those days, spake plainly, after their tongues were cut out by the persecuting Arians, is also attested by Evagrius, iv. 14. Other miracles of this kind are related in latter history, and are equally improbable.

In the *Chronicon Saxonicum*, which is a collection of things, some useful, and some of small moment, we are told that Pope Leo the Third was deposed by the Romans, who cut out his tongue and pulled out his eyes (A. D. 797), and that he saw and talked after this as well as he did before." Jor. ii. 232.

Haweis, a learned historian who hated all Arians, says:

"I may not here pass over

and the condemnation of Pope Honorius, and anathematized him. Bowers, i. 486. Jor. iii. 62.

Which pope was infallible?

A. D. 685. Pope Benedict.

A. D. 686. Pope John V. The Saracens were now overrunning much of Christendom.

A. D. 687. Pope Conon was a mere cipher.

A. D. 688. Pope Sergius. During this time the Quinisext Council decided that if any presumed to deprive the clergy of the lawful company of their wives they should be deposed. Bowers, i. 494.

COUNCILS OF THE EIGHTH CENTURY.

A. D. 741. Constantius Copronymus began to reign. He opposed image idolatry, and rebels deposed him; but he recovered his throne and reigned thirty-four years, hated and traduced by Catholics.

A. D. 752. Childeric was king. Pepin applied to Pope Zachary, and he absolved the people and the perjured populace chose Pepin for their king, and his house

a very disputed fact of Arian cruelty, and Catholic orthodoxy vindicated by a miracle, even the enabling those Christians, whose tongues were plucked out by the roots by the Vandal king, to recover and speak as plainly as ever in vindication of the deity of Christ. The historical testimonies of the fact are said to be respectable; but the spirit of the times, I must confess, forbids me to be credulous. I demur to the witnesses; I suspect fallacy in the examination, or falsehood in the fact. Pious frauds had now found such vindicators as Ambrose, Jerome, and others, that it had become meritorious to exalt orthodoxy by any means." i. 316.

There is no reason for giving any credit to Catholic testimony. Men who burn their enemies and destroy their books are not to be believed, and when their friends doubt the chronicle we may well discredit the story. "Of trifling disputes carried on with amazing fury in those days, a good account may be found in Du Pin. He (Justinian) spent his time in examining and deciding such * * * controversies instead of applying to state affairs." Pro-

reigned till A. D. 987. Pepin, in gratitude to the pope, wrested from the Lombards, in 755, the exarchate of Ravena, with Bologne, Ferara, Pentapolis, with twenty-two towns, and conferred them upon Pope Stephen III. Reeves says: "During the first seven centuries the See of Rome had no other temporal possessions than such as were bequeathed to it, from time to time, by the liberality of the faithful." Reeves, 225.

A. D. 754. A council condemned the painted and wooden gods; and Pope Stephen II. exhorted Pepin of France, to make war on the empire. Pope Stephen "made use of a trick and sent him a letter written by St. Peter requiring him to assist the See of Rome under pain of damnation. Pepin conquered, and gave the pope twenty-two cities. Jor. iii. 73, 75.

At the time of this writing, September 2, 1870, the prusians have captured Napoleon.

A. D. 757. A Council at Compiegne allowed divorce on proof of leprosy

copius, in his history of those times, speaks with due contempt and detestation of the theological war, which then raged, with so much folly and violence, and blames Justinian for stripping heretics of their possessions, and putting them to death. "He represents the emperor and his wife as two devils incarnate, sent into the world for the destruction of mankind." Jor. iii. 5–7.

While slaughtering his subjects, he built a church and sent to the pope for some linen "which had laid near the bodies of St. Paul and Peter, and some filings of the chains of the apostles and of the gridiron of St. Lawrence." "Justinian's zeal against pagans and heretics was suspected of self interest, since he was a gainer by the confiscation of the fortunes of such persons.

The churches of the heretics, those he gave to the orthodox." p. 28.

The next paragraph shows how the Christians had recovered from the persecution under Theodosius. Jortin quotes from Fleury, the Catholic: "Now the churches were very rich, particularly

POPES OF THE EIGHTH CENTURY.

A. D. 701. Pope John VI. sustained Wilfred against the council. The authority of the priests increased rapidly in the West, the converted Celts giving the pope the place "and powers of the high priest of the Druids, or of the sovereign pontiff, whose authority had been incredible." Jor. iii. 65.

A. D. 705. Pope John VII. Catholics think that his being called a woman, in contempt, gave rise to the fable of a female pope. Bowers, ii. 13.

A. D. 707. Pope Sisinnius is noted for undertaking the rebuilding of the wall of Rome, and having the gout.

A. D. 708. Pope Constantius opposed Philippicus the Monothelite emperor

A. D. 715. Pope Gregory II. sided with the image-mongers. Upon this a revolt ensued. "The emperor was too ignorant to comprehend the difference between absolute worship and relative worship." Jor. iii. 69. Nor does the second commandment distinguish those of the Arians. They had great treasures of plate and other precious things, and also great revenues of lands and houses." p. 29.

The next part of the sentence from Fleury shows the spirit of those Christians slanderously called Arians. He says:

"Many poor people even amongst the Catholics had been maintained out of them." p. 29.

The next clause shows the despair to which the people were reduced:

"Some out of despair killed themselves." "Montanists shut themselves up in their own churches and set them on fire." Samaritans in Palestine "raised a rebellion which was attended with horrible disorder and bloodshed." Jor. iii. 29.

PERSECUTION IN SPAIN.

"A. D. 583. Leovigildus, king of Spain, was of the Arian sect, and a prince of no bad character. His son Hermenigildus rebelled against him, and Baronius commends him for it, *because*, says he, *his father was a heretic*. What cursed divinity is this. Be wise now therefore, O ye kings; be learned ye that are judges

the difference. Nor yet Moses, Exodus 32: 20. Gregory gave to Leo neither honor nor worship, but caused the tribute to be witheld; and excommunicated him, and cursed him as a heretic, absolving the people from allegiance to him, and seized Rome and its territories for St. Peter. (Jor. iii. 70.) Boniface, an Englishman, said: "Formerly the church had golden priests and a wooden chalice: now she has wooden priests and golden chalices."

A. D. 731. Pope Gregory III. was made a saint for defending image worship.

A. D. 741. Pope Zachary encouraged the French nation in perjury and rebellion; and crowned Pepin the usurper; for which Pepin rewarded the popedom, especially in Stephen III. Reeves, 222–4.

A. D. 752. Pope Stephen II.

A. D. 752. Pope Stephen III. In 755 he "made use of a trick." He sent to Pepin of France a "letter written by St. Peter, requiring him to assist the See of Rome under pain of excommunication. Jortin, iii, 75.

of the earth. Beware of such teachers." Jor. iii. 40.

While Romanism was being planted in the empire all possible means seem to have been taken to send monks under the authority of the imperial laws into all parts of the world with the power to oppress Christians, harass the preacher, and break up the peace of society by encouraging the profligate to destroy worthy citizens who rejected their new religion.

Picture of Spain when Catholic: "It seemed as if the inhabitants had entirely taken leave of reason; the streets were filled with drunkards; infested with every snare against chastity; adulteries and the most abominable impurities were the commonest of all things, and they were publicly practiced with the extreme of imprudence. The orphans and the widows were oppressed, and the poor were tortured to such despair that they prayed to God to deliver the city to the barbarians. Blasphemies and impiety reigned; professed Christians at heart Pagans! worshiped the celestial goddess with entire devotion.

Waddington, p. 127.

TEMPORAL POWER OF THE POPE.

The Pope, coveting the world, enters into a conspiracy with the enemies of the empire; for the price of his treachery receiving an earthly crown. The result was the transformation of the corporation of the Roman Church into a vast spiritual empire, and massing new powers to crush the truth.

PEPIN, THE POPE MAKER.

Pepin, father of the Pope-Kings, marched into Italy. The first Pope King waded to his usurped throne through blood. "In the year 755, the valiant monarch of France wrested from the Lombards the exarchate of Ravena, with the greater part of its dependencies, Bologne, Ferrera, and Pentopolis, which stretches along the Adriatic coast from Rimini to Ancona," etc. "He bestowed the whole upon Pope Stephen III. During the first seven centuries the See of Rome, like other episcopal sees, had no other temporal possessions than such as were bequeathed to it from time to time. * *

A. D. 757. Pope Paul, brother of Stephen, sent Pepin a night clock. A clock

"Leovigild, the Gothic monarch of Spain, deserved the respect of his enemies, and the love of his subjects. The Catholics enjoyed a free toleration, and the Arian Synods attempted, without much success, to reconcile their scruples by abolishing the unpopular rite of a second baptism. His son married an orthodox princess," who was received, beloved, and of course persecuted, for all the Catholic saints have been persecuted in the Arian Court of Toledo. Gib. iii. 448. Between this girl and a popish bishop of Seville, not only Hermenigildus, whom his father had associated with him in the government, but also his brother, were seduced to the Catholic faith. "The rash youth, inflamed by zeal, and perhaps by ambition, was tempted

that wanted not the sun, but probably went on wheels like ours. Jor. iii. 76.

A. D. 757. Pope Paul was brother to Stephen.

A. D. 768. Pope Stephen IV. This year King Pepin died.

A. D. 772. Pope Adrian favored image worship; excited war and robbery; appealed to Charlemagne of France, who subdued the Lombards in 774, and to repay the pope, for his influence, by which war and robbery were sanctified and made religious, he gave him part of the domain of the Lombards. The new church was much agitated on the question whether the Son of God was a Son by nature or adoption. The latter idea was supported by Archbishop Elipand, Bishop Felix of Spain, and others. A council met A. D. 794, and condemned it. Reeves, 231.

A. D. 795. Pope Leo III. Irene the empress had condemned image worship. So Pope Leo crowned Charlemagne emperor of the Romans, and thus the empire was divided, and Rome linked to France instead of Constantinople. It is said

to violate the duties of a son and a subject; and the Catholics of Spain, although they could not complain of persecution, applauded his pious rebellion against an heretical father. He invited the orthodox Barbarians, the Suevi, and of the Franks, to the destruction of his native land; he solicited the dangerous aid of the Romans, who possessed Africa and a part of the Spanish coast, and his *holy* ambassador, the Archbishop Leander, effectually negotiated in person at the Byzantine court; but the hopes of the Catholics were crushed by the active diligence of a monarch who commanded the troops and the treasures of Spain. Hermenigildus was obliged to surrender himself into the hands of an incensed father. Leovigild was still mindful of that sacred character, and the rebel, despoiled of the regal ornaments, was still permitted in decent exile to profess the Catholic creed." Gib. iii. 449.

He repeated his unnatural but truly Catholic rebellion, and was executed, and is now, of course, St. Hermen-

that this pope's eyes and tongue being put out, or pulled out, were miraculously restored; this is doubtful. (Reeves, 232. Bowers, i. 176, 192.) He was opposed to adding *Filioque* to the creed as not every true doctrine is to be inserted in a creed. (Fleury, x. 100.) He used over 800 pounds of gold, and 21,000 pounds of silver in repairing the churches. A council in England decreed "they shall not only pour water on the head of the children, but shall plunge them into the laver. This shows that immersion was going out of practice." Fleury, x. 194. Jor. iii. 87.

COUNCILS OF THE NINTH CENTURY.

A. D. 809. A council at Aix-la-Chapelle insisted on inserting the *Filioque* of the Holy Ghost (proceeding from the Son) into the creed. Pope Leo III. opposed it, saying: "*Every doctrine that is true is not, therefore, to be inserted in a confession of faith.*" Jor. iii. 82.

A. D. 861. The great and learned Photius, the most remarkable man of his age, igildus, canonized by that bloody church for rebelling against an indulgent father.

A. D. 589. FIRST CATHOLIC KING OF SPAIN.

Upon the death of his father, Recared succeeded to the throne, who, assembling the Arian clergy and nobles, declared himself a Catholic, and proposed two arguments: "First. The earth had submitted to the Nicene Creed. Second, that the Catholic clergy performed miraculous cures." Ib. iii. 450.

The Arians "still retained a very powerful party in Spain, which was not destined to be otherwise extinguished than by the accession of an orthodox monarch (such was Recared), and that prince pursued his victory both in Spain and Narboness Gaul, with so much diligence and rigor, that after some sanguinary tumults and barbarous executions, the great body of his subjects ranged themselves under his doctrine." Wad. 101.

Such were the triumphs of the Catholic sword. Do you ask, but did not both

became bishop of Constantinople.

*A. D. 869, October 5. "A General Council" of a few men (260), in the pope's interest, met by the Emperor Basil's permission, in the Church of St. Sophia, Constantinople, to depose Photius.

Reeves says: "Photius appeared with all the affectation of spotless innocence and observed a sullen silence, or, if he answered any question, it was in the words of our blessed Savior to Pilate. He was condemned, excommunicated by the council, and banished by the emperor." (Reeves, 260, 261.) But some fifteen years after he assembled a council of 380 bishops, all devoted to his interests, who in the same church chose Photius as their president, and he was reinstated. This is called by some the Eighth General Council. The high misdemeanor of Photius was that he was too learned and too independent to bow to the bishops of Rome. See Reeves, 263. Gib. v. 49.

A. D. 878. The Council of Troyes decreed that no person shall sit in the presides persecute? Waddington says: "It is true that the Arians were more lenient in their treatment of other heretics, whereas the Catholics persecuted universally." Wad. 103.

TOLERATION.

The sects by forming combinations for mutual support and encouragement, shared not only the blessings common to all, but monopolized special favors from all of their own creed, and were brought to act in concert for attack, defense, support, or strength. The Christians had no exclusive combinations. To be a Christian subjected one to constant danger. The Catholic was ever ready to denounce or slay him; and on the accession of a Catholic prince deprive him of his property and his life. None of these evils attended the profession of Romanism since the Catholic, as a general thing, was equally safe under a Christian or a Catholic king. Yet Reeves says that "Arianism everywhere prevailed." p. 183. And Reeves was a Catholic.

"Theodoric was an Arian,

ence of a bishop without his permission.

A. D. 896. Pope Stephen VII. held a council condemning Pope Formosus, his predecessor. He had his body dug up and brought before his throne, in its popish robes, and an advocate to assist the corpse thus brought to judgment. Then Pope Stephen said to the carcass before the council: "Bishop of Porto, how didst thou dare usurp the See of Rome?" He then excommunicated him, and the sacred habit was stripped off the corpse, and three fingers were cut from its right hand, and it was flung into the Tiber. Pope Stephen was soon condemned, expelled, loaded with chains, cast into a dungeon, and strangled. Jor. iii. 106.

POPES OF THE NINTH CENTURY.

A. D. 816. Pope Stephen V. was a pretty good man for a pope.

A. D. 817. Pope Paschalis told the monks that to suffer in defense of images was to suffer for Christ.

A. D. 824. Pope Eugen- but left every one free to follow the dictates of his own conscience, as his predecessor had done. He is even celebrated for the protection he gave to Catholics against his Arian officers, and for his other princely virtue." Reeves, p. 182.

Gregory says "the Lombards, uninfluenced by the example of the court, still continued their attachment of the doctrines of Arius. The scepter, no longer swayed by the hands of a firm Consubstantialist, was transferred to the valiant Rotharis, a zealous Arian. His regard to justice was not, however, in this instance less conspicuous than in the other transactions of his reign: he forbore to compel his Catholic subjects to the violation of their consciences by an external profession of his own religious creed; but in all the cities of his dominions permitted the appointment of two bishops, an Arian and a Consubstantialist." Gregory 199.

A. D. 633. Jortin says: "Rotharis, king of the Lombards, was remarkable for valor, and for the love of justice. He was an Arian, and almost all the cities in the dominions had two bishops, the one an Arian, the other a Consubstantialist (Trinitarian), which shows

ius II. assembled a council at Paris, A. D. 825, which condemned Pope Adrian's view of image worship. Bowers, ii. 206.

A. D. 827. Pope Valentius only reigned from thirty to forty days.

A. D. 828. Pope Gregory IV. encouraged Lotharius, of France, to rebel against his father. Bowers, ii. 211.

A. D. 844. Pope Sergius II. permitted the duke of Benevento to kiss his toe, and robbed the grave for relics.

A. D. 847. Pope Leo VI. rebuilt the wall around Rome.

A. D. 853. Pope Joan. Mosheim says: "Between the pontificate of Leo IV., who died in 855, and that of Benedict III., a certain woman, who artfully disguised her sex for a considerable time, is said, by learning, genius, and dexterity, to have made good her way to the papal chair, and to have governed the church with the title and dignity of pontiff about two years. This extraordinary person is yet known by the title of Pope Joan. During the five succeeding centuries the event was generally believed, and a vast number of writers bore testimony to its truth; nor be-

the moderation of Rotharis." iii. 54.

Waddington says: "In Gaul, in Spain, and in Italy, the Gothic princes appear *seldom to have persecuted their Catholic subjects*, except in retaliation for some outrage exercised against the Arians by the Catholic emperors of Constantinople. But in Africa the Vandal Arians were guilty of horrible excesses during the last half of the fifth century, which were not terminated until their expulsion by Belisarius in the year 530. On the other hand, in all those provinces the Catholic population, whether persecuted or not, *seems always to have been equally disposed to rise in favor of a Catholic invader.* But we should here recollect that the distinction of Arian and Catholic was in general so closely connected with that of *Barbarian* and *Roman*, conqueror and conquered, that we can scarcely say how much of this we should attribute to religious, and how much to national, animosity. Upon the whole, we have little reason to give the praise of moderation, or even humanity, to either party; much depended on the personal character of the princes on either side, and on the principles or prejudices in which they had been educated. But in as far as the

fore the reformation undertaken by Luther, was it considered by any, either as incredible in itself, or as disgraceful to the church. But, in the last century, the elevation, and indeed the existence of the female pontiff, became the subject of a keen and learned controversy.

"It will appear more than probable that some unusual event must have happened at Rome, from which this story derived its origin, because it is not at all credible, from any principles of moral evidence, that an event should be universally believed and related in the same manner by a multitude of historians, during five centuries immediately succeeding its supposed date, if that event had been absolutely destitute of all foundation. But what it was that gave rise to this story is yet to be discovered, and is likely to remain uncertain.

"The enormous vices that must have covered so many pontiffs with infamy in the judgment of the wise, formed not the least obstacle to their ambition in these miserable times, nor hindered them from extending their influence, and augmenting their authority, both in church and state." i. 214, 215.

Jortin says: "There was a statue of Joan amongst *sectarian* feeling was concerned, we may discover on both sides an equal disposition to give loose to it.

"The Arian was more flexible, the Catholic more rigid under persecution; the former finally submitted to conversion, the latter would probably never have yielded to any infliction short of extirpation." p. 103.

These reflections are as unjust as ungenerous. Under the trifling restraint of the fourth century, every Catholic bishop of any note, except Athanasius, who was condemned, signed the Christian creed, which they called "Arian." Where was their firmness? The Christians could not persecute. Had they exercised any such tyranny as the Catholics, the Roman religion would have been annihilated. The only wonder is that the Christians could exist in the midst of death. The bush burned but was not consumed, for the angel of God's presence was in the midst of it. Down to the eleventh century we find the complaint loud from Rome that the Gothic Liturgy was not yet conformed to the Roman. Mosh. i. 293.

the popes, in a church of Siena. But, under the pontificate of Clemens VIII. they altered the features to those of a man, and put under it the name Zacharias, thus making a popess a pope." Jor. iii. 245.

"A. D. 1191 Celestin III. was seated in a stone chair, which had a small hole in the seat; and they used to make the popes sit down in them." (245.) "It being reported that they used these chairs (there were three) to examine the sex of the new made pope. The ceremony became so infamous that it was abolished." Jor. iii. 246.

A. D. 855. Pope Benedict III. The reader now finds many more popes than saints: showing that the church has gone from bad to worse, or that "distance lends enchantment to the view."

A. D. 858. Pope Nicholas I. had much trouble with the ladies, and was excommunicated by Photius, of Constantinople. Bowers, ii. 254. Reeves, 258.

A. D. 867. Pope Adrian II. excommunicated Photius.

A. D. 872. Pope John VIII. permitted mass to be said in Sclavonian language by the

Waddington says: "There is one distinction, however, which, to a certain extent, is true, that the Arians were far more lenient in their treatment of other heretics, whereas the Catholics persecuted universally." "The Arians have laid claim to the greater moderation, both in the origin and in the conduct of this controversy, and they moreover assert that their communion was free from many of the superstitious corruptions, which, at that time, were growing up so rapidly in the Catholic Church. This latter assertion is, at least, founded in probability." 102.

A truer Christianity and superior intelligence produced a corresponding charity. How could such men as Origen, Dionisius, Eusebius, or Eunomius persecute? It was impossible. These men of science, deep biblical culture, great erudition, and sincere religious feeling, the authors of histories and commentaries, could find sufficient scope for their religious thoughts and objects for their devotion without persecuting the worshipers of the Mother of God, and idols of men.

Christian princes found that there was no safety out

Russians. (Reeves, 252.) Photius was restored, to which Pope John VIII. consented, and sent legates to the council at Constantinople. Mosh. i. 230.

A. D. 882. Pope Martin II. restored Formosus, bishop of Porto, who had been excommunicated by his predecessor.

A. D. 884. Pope Adrian III. was charged by the emperor with pride, arrogance and presumption; for which he sacrificed the good of the church. Bowers, ii. 294.

From Stephen VII. who died in 891, to Sylvester II. 899, all were bad. Reeves, 291.

A. D. 885. Pope Stephen VI. was so wicked that Baronius apologizes for naming him as a pope. He had his predecessor disentombed, tried, condemned, and three fingers cut from his hand; and his remains cast into the Tiber. Fleury, xi. 610. Jor. iii. 106.

A. D. 891. Pope Formosus is placed before Stephen by Baronius.

A. D. 896. Pope Boniface VI., a most infamous character, the son of Adrian, of the Roman Church, as every priest of Rome labored to subvert their power and undermine their thrones, and Catholic subjects would ever hail any Catholic prince or adventurer as a deliverer, and betray a fortress, city, kingdom, or king to any Catholic power.

Women were taught to betray their husbands, children to rebel against their fathers, subjects to fight against their sovereigns, and soldiers to resist their officers. There was no compromise. Every Catholic was taught that all others were heretics to be avoided, persecuted, abandoned, and destroyed. With the Catholic, therefore, there was prosperity by patronage, safety by protection, and peace by union with those who permitted no peace except to those of their own faith. No pretext was too trivial, no error too obscure. Those who held Easter on the very night (14th) on which it was instituted by the Son of God, were denounced by the law as worthy of death. Manicheans, illustrious for virtue, were promptly burnt. Nestorians, of the

had been deposed for his scandalous life. He died of the——the——"gout."

A. D. 896. Pope Stephen VII. He "entered the fold as a thief and a robber, a perfidious and a villainous man; and, in the retribution of God, ended his days by the infamous death of the halter." (Bar. x. 742.) Did he sit in Peter's chair? or hang in Judas' halter?

A. D. 897. Pope Romanus emulated the acts of Pope Stephen, and declared his proceedings against Formosus illegal. Bowers, ii. 302.

A. D. 898. Pope Theodorus II. undid, in the twenty days he served, all he could of the former pope's doings.

A. D. 898. Pope John IX. His party drove Sergius, formerly chosen from Rome, and he condemned the acts of Stephen. Bowers, ii. 302.

A. D. 900. Benedict IV.

COUNCILS OF TENTH CENTURY.

A. D. 993. Pope John XV. at the head of a council made Uldaric a saint.

A. D. 999. "There were yet subsisting some remains of the sect of the Arians." very same creed, were outlawed, and their property confiscated and their churches seized. Donatists were hunted down like wild beasts. Arians, for saying that Christ existed from eternity, yet had a beginning of his substance, were to be put to death. Even Semiarians, *i. e.*, those who held that Christ was the true Son of God, of the same nature of the Father, were called Arians and slaughtered. They blushed for no shame, apologized for no falsehood, and conviction of crime caused no modesty. They adored with equal veneration Athanasius in his villainy, Anthony in his impostures, Ambrose in his wickedness, and Cyril in his cruelty. A race of unmarried priests, without sympathy for humanity, encouraged in the rulers a savage barbarity, and with a hideous superstition awed the humble poor in abject obedience; governed the great by the advantages of prosperity, and held over all the terror of earthly annihilation.

AGE OF ABOMINATIONS.

POPES OF THE TENTH CENTURY.

A. D. 904. Pope Leo V. Reeves numbers thirty-one popes between the years 891 and 999, of "reigns short," and "end dishonorable."

A. D. 904. Pope Christophorus took the chair by violence, and was overcome and cast into prison by Pope Sergius III., "the slave of every vice and the most wicked of men." His Holiness "a sovereign pontiff clasped in the lewd embraces of a notorious prostitute, he publicly avowed his criminal connection with Marozia; and by her had a son—afterward Pope John XI." Roman Catholic testimony. Reeves, p. 291.

POPES IN HELL.

A. D. 912. Pope Anastasius III. "I should not be surprised if these bad popes were at this moment expiating their crimes in the penal fires of hell." Bishop Purcell, of Cincinnati,

ST. AUSTIN IN ENGLAND.

"The Christianity which this pretended apostle and sanctified ruffian taught us, seemed to consist principally in two things, in keeping Easter upon a proper day, and to be slaves to our Sovereign Lord God, the pope, and to Austin, his deputy and vicegerent. Such were the boasted blessings and benefits which we received from the mission and ministry of this most audacious and insolent monk."

Waddington, whose sympathy moved him to hold on to the skirts of Rome till thrown off forcibly, says:

"This is passionate and unjust abuse. St. Austin was indeed the missionary of a pope; but his conversion of the mass of the inhabitants of this island was perfectly independent of his endeavors to bring over to the Church of Rome the few and obscure schismatics of Wales; and let us recollect that his exertions in both cases were directed only to *persuade*. The evidence respecting the massacre of the twelve hundred monks of Bangor is very fairly stated by Fuller; and it seems upon

Debate with Campbell, p. 145.

A. D. 914. Pope Lando. Reeves lectures Protestants soundly for not "drawing a cloak over their fathers' shame," instead of exulting in the "disgrace of the Roman pontiffs," defiled with vice, "and thus wantonly insulting their mother church." Remarks are unnecessary. Reeves, p. 291.

A. D. 915. Pope John X. Mosheim says: "Theodora, mistress of Rome, procured the elevation of John, that she might continue the licentious commerce in which she had lived with that carnal ecclesiastic for many years before." i. 243.

A. D. 928. Pope Leo VI. was the next "vicar of Christ!!!"

Mosheim says: "The history of the popes who lived in this century is a history of many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers, even those of the Romish communion, unanimously confess." i. 243.

A. D. 929. Pope Stephen VIII. was probably less a pope and more a man.

A. D. 931. Pope John XI. the whole probable that the event took place after the death of St. Austin. But at any rate the crime was committed in the heat of the battle." Wad. 134.

The learned writer should have added also that they were only Christians; and to give still greater force to his contempt he might have said Arians. Milner is surprised that Gibbon attributes the desperate conduct of the Circumcelliones (Donatists) to the Augustinian persecutions, and the success of the Vandals of Africa to the same cause. But Gibbon, being less a bigot than the half Catholic Milner, could reason from effect to cause. Milner calls it "glaringly false," and thus shows his teeth, though he can not bite. In all Milner's works he has not the manliness to say one word for those whose persons were slaughtered, and whose books were burned, but everywhere relies upon the word of their murderers, though their names, as they relate the story, are baptized in blood. Mil. i. 434.

England.—The ancient name was Britain. The in-

was the first son of Pope Sergius, III., by Marozia. "To the infamy of his spurious birth, he added personal vice, in which he was shamefully imitated by many in that century, who were raised to the papal throne, without the virtues or merit," etc. Reeves, 291.

Mosheim says: "The character and conduct of Marozia are acknowledged to have been most infamous by the general testimony both of ancient and modern historians, who affirm, with one voice, that John XI. was the fruit of her carnal commerce with Sergius III. Eccard alone (in his Origenes Guelphicæ, tom. i. lib. iii.) has ventured to clear her from this reproach, and to assert that Sergius, before his elevation to the pontificate, was her lawful and first husband. The attempt, however, is highly extravagant, if not imprudent, to pretend to acquit, without the least testimony or proof of her innocence, a woman who is known to have been entirely destitute of every principle of virtue." i. 243.

A. D. 936. Pope Leo VII. condemned the marriage of priests.

A. D. 939. Pope Stephen IX. was the pope whose face

habitants were a mixed race of the Cimri (German) mixed with the Celts. The religion, therefore, was of the Druids. They believed in one Supreme Being, in the immortality of the soul, and in the priests. The priests were the judges of the country. The Britons were a peaceful people. The Romans under Cæsar subdued their country, and Nero reduced them to slavery. Boadicea was queen of the Iceni, *i. e.*, Norfolk, Suffolk, Cambridge, and Huntingdon. When the Romans abused her daughters, she collected an army of two hundred thousand, and was at first victorious. Eighty thousand of the enemy were slain and London was reduced to ashes. But she was afterward defeated, and to prevent falling into the hands of the barbarians who had ravished her daughters before her eyes, she took poison and ended her life.

A. D. 63. *England converted to the Christians.* Ancient legends say that Britain was visited by St Paul (see Henry Spelman, p. 2), and by Joseph of Ar-

was so badly scarred that he was ashamed to be seen.

A. D. 942. Pope Martin III. Baronius gives him a good character.

A. D. 946. Pope Agapetus II. is a little relief to the dark picture.

A. D. 956. Pope John XII. irregularly elected at the age of eighteen. Reeves, 293. He was a perjured debauchee, living publicly with the wife of a soldier, and had several other mistresses; for he spared none, married or virgins; and was finally killed in bed with a married woman." Bowers,

POPES IN PAIRS.

A. D. 963. Pope Leo VIII. was appointed by the King of Italy during the life of John. John procured the condemnation of Leo in a council, A. D. 964. Mosh. i. 244.

A. D. 964. Pope Benedict V. was chosen to succeed John, and in opposition to Leo, his contemporary; but was taken prisoner and died at Hamburg. Ib.

A. D. 965. Pope John XIII. was made pope by the Emperor Otho, but driven

imathea also, and that Claudius, a Welsh lady of Cæsar's household, was converted by Paul at Rome. Also, that when the Romans conquered Britain B. C. 50, they contracted a friendly alliance with the Welsh, in consequence of which several families removed to Rome to reside, and that Claudius was descended of these. A. D. 180, Tagunus and Daminianus went to Rome, and being converted returned, and were the blest instruments in the hand of God of the conversion of Lucius their king. See Chrismas Evans' Life.

A. D. 180. *King Lucius of Britain, the first Christian king.* "Lucius gave the privilege of the country with civil and ecclesiastical rights to those who professed faith in Christ." British Triads, London Ed., 1823, p 338.

Fugatius and Daminianus baptized King Lucius and his queen in 183. Reeves says Great Britain had thus the honor of being governed by the first Christian king. This first Christian (p. 49) is not to be confounded with

out of Rome by the dear people. He introduced the custom of baptizing bells. Mosh. ii. 244. Bowers, ii. 320.

A. D. 972. Pope Benedict VI. was strangled in prison. The Romans hated both him and his government. Mosh. ii. 224.

A. D. 974. Pope Donus II. was Donus, that's all at most.

A. D. 975. Pope Benedict VII. cursed Franco, his rival, bitterly.

A. D. 984. Pope John XIV. Franco, *i. e.*, Boniface VII., threw him into prison, and strangled him.

A. D. 985. Pope John XV. was never consecrated. Reeves, p. 304.

A. D. 985. Pope John XVI. was an anti-pope.

A. D. 997. Pope Gregory V. was made pope at the age of twenty.

A. D. 999. Pope Sylvester II. used his influence to annul the crimes of Arnold, his former associate. Bowers, ii. 33.

O mystery Babylon! thou mother of harlots and abominations of the earth, what a moral contagion thou art!!! Read the seven-

Clovis, "the eldest son of the church." The latter belongs to the French crown, as Clovis, of the sixth century, was the first Catholic king. Every thing of the Catholic Church is dated subsequent to the Christian. Thus the Christians arose from Jerusalem; the Catholics from Rome. The Christians have the Scriptures of the first ages; the Catholics the creed 325 years later.

The Christians have the historians, Hegesippus and Eusebius of the first ages; the Catholics claim none before the fifth century. The Christians have many nations and kings in the first ages; the Catholics none till Clovis, in the sixth century. The Christians claim six Roman emperors as baptized Christians prior to 380; the Catholics claim Theodosius the tyrant, baptized in 381 as the first emperor baptized in their faith. We hear but little of the British Christians in the first centuries, probably because they did not sympathize with Rome. When Diocletian issued his edict of persecution, "the mild and humane temper of

teenth of Revelation. Then read the following from Reeves, the Catholic Historian, and decide if the likeness be not perfect. Shame on the man who can believe this is the Church of Christ.

Reeves' Testimony, or the Catholic's Confession.

"Two sister prostitutes, Marozia and Theodora, the daughters of the lewd Marchioness of Tuscany, governed Rome by their political influence and criminal intrigues. To these disorders the popes themselves contributed in no small degree. After Stephen VI., who died in 891, succeeded Formosus, Stephen VII., Romanus, Theodore II., John IX., Benedict IV., Leo V., Christophorus, Sergius III., Anastasius III., Lando, John X., Leo VI., Stephen VIII., John XI., Leo VII., Stephen IX., Martinus II., Agapetus II., John XII., Leo VIII., Benedict V., John XIII., Benedict VI., Donus II., Benedict VII., John XIV., Boniface VII., John XV., Gregory V., Sylvester II. Between the years 891 and 999, here are one and thirty popes; their number is a clear proof, that the reigns of many of them were short, and their end dishonorable. Sergius III. exhibited a spectacle of scandal, of which

Constantius, who died at York, was averse to the oppression of any part of his subjects. The principal officers of his palace were Christians. He loved their persons, esteemed their fidelity, and entertained not any dislike to their religious principles." Gibbon.

"The son of Constantius immediately repealed the edicts of persecution enacted by Maximus, and granted the free exercise of their religious ceremonies to all those who had already professed themselves members of the church. They were soon encouraged to depend on the favor as well as the justice of a sovereign, who had imbibed a secret and sincere reverence for the name of Christ, and for the God of the Christians." Gib. ii. 59, 198.

Helena, the mother of Constantine, was a Christian. Bede testifies that Lucius was a Christian. (Nean. i. 85.) We know that Britain for a long time resisted popery, and that there was all along an anti-Roman feeling, is evidence of the opinion that she received her knowledge of Christianity directly from Jerusalem, and afterward kept her communion.

the Christian world had never known an example, a sovereign pontiff clasped in the lewd embraces of a notorious prostitute. Sergius III., without regard for the dignity or the holiness of his pontifical character, publicly avowed his criminal connection with Marozia; by her he had a son, who, under his mother's influence, crept afterward into St. Peter's chair by the name of John XI. To the infamy of his spurious birth, he added personal vice, in which he was shamefully imitated by many, who in that century were raised to the papal throne, without the virtues to merit or support their elevation. Protestant writers here exult in the digrace of the Roman pontiffs at that time, and wildly fancy, that in the papal dress, thus defiled with vice, they behold the scarlet petticoat of the Babylonian harlot." Reeves, p. 291.

Arians still existed in Italy and Padau. Mosh. i. 252.

THE IRON AGE.

Roman writers say that this was a "dark, iron, wicked age;" when "filthy and impudent whores governed Rome, changing the sees at pleasure," introducing their "gallants and bullies in the See of Peter." Genbrard with the Asiatic and Greek Churches, and not from the Romans.

Milner says: "Of the British Isles little is recorded, and that little is obscure and uncertain. It is rather from the natural course of things, and from analogy, than from any positive unexceptionable testimony, that we are induced to conclude that the divine light must have penetrated into our country." i. 238.

Names of the British Christians. These ancient Christians were called Culdees, from *Cael* or *Cel* or *Kil*, a retired spot or place of worship, and Dia, God, or, as others say, from *Kille* servant, and *Dia* God, viz: servant of God.

A. D. 302. Constantine's mother was a Briton, daughter of Cœl, and he was born at Colchester; and the influence of Constantius, his father, saved Britain in the persecution to some extent, yet St. Alban and St. Agulus, bishops of London, died for their faith, as stated by Reeves, 75, 76.

Gibbon says "the British Church might be composed of thirty or forty bishops, with an adequate proportion of inferior clergy. Three

says that for 150 years the popes were apostate rather than apostolic. 1500 years would come nearer to the truth.

COUNCILS OF THE ELEVENTH CENTURY.

A. D. 1051. "Some Manicheans were discovered and burnt." Jor. iii. 112, 124.

A. D. 1089. More Manicheans, Albigenses, and others were burnt. Jor. iii. 135

A. D. 1096. The Council of Clermont, France, of 200 bishops, with Pope Urban II. at its head, called Europe to the war of the crusades. Reeves, 326.

POPES OF THE ELEVENTH CENTURY.

Papal rule. Through what horrid scenes have we passed? And is this the history of a church? a Catholic Church? the mother church! Is this the history of holy pontiffs, of infallible vicars of Christ!!! My heart is sick at the recital, and my eye abhors the page which records their foul character.

A. D. 1003. Pope John XVII. is of no note.

A. D. 1004. Pope John

bishops were present at the Council of Rimini, A. D. 359." Gib. iii. 258.

A. D. 60. *Ancient Christians of England.* "Christianity had obtained early and, perhaps, general reception in Britain, when it was suddenly swept away and almost entirely obliterated." Wad. 133.

A. D. 449. King Vortigern addressed a message to the Saxons, in Germany, soliciting their assistance against the Picts and Scots. He soon cleared the country of those invaders, receiving in return of the Britons liberal rewards and a large portion of country. Fleet after fleet of Saxons arriving, Hengist, their king, soon reduced a portion of the country, receiving the daughter of the king in marriage, and in 457 founded the kingdom of Kent. Thirty-five years' reign did not extend his dominions. In a war of a hundred years the Britons disputed the possession of the soil. But the Saxons invited to their assistance the Jutes and the Angles, and the Britons were driven into Wales, where, for a long time, they main

XVIII. sent a missionary to Russia.

A. D. 1009. Sergius IV. His name was Peter. He is the first native Roman pope who changed his name.

A. D. 1012. Pope Benedict VIII. was ousted by his rival Gregory, but reinstated by the King of Germany. He went to purgatory. Du Pin, iii. 206.

A. D. 1024. Pope John XIX. was a layman and at twenty years of age made pope by money. (Jor. iii. 120.) He was very infamous by rapines and murders, and was finally expelled by the people.

POPES BY THREES.

A. D. 1033. Pope Benedict IX. Here they lose the links. Du Pin thinks he succeeded John XVIII., being appointed by the Count of Frescati at the age of eighteen. He was guilty of abominable irregularities and brutality, and finally sold the chair to Gregory.

A. D. 1045. Pope Gregory VI. was called the "Bloody." Three popes now reigned until King Henry, Emperor of Germany, ousted the three and appointed the one which was infallible.

tained their independence "Christianity was still professed in the mountains of Wales, but the rude schismatics obstinately resisted the imperious mandates of the Roman pontiffs."

A. D. 448. Sampson, Dol, Heltat, Malo, Gildas, and other preachers and bishops are celebrated. This "Gildas was born at Dumbarton, in Scotland. He preached with much success. Two of his discourses on the ruin of Great Britain are still extant, in which he deplores the vices and calamities of the times; ascribes the desolations made by the Saxons, to the depravity of his countrymen, and with honest vehemence exhorts six British princes to repentance." "From these hints it is evident that there had been a considerable degree of pure religion among the Britons before the invasion of the Saxons; and that after the declension and decay, there were still faithful pastors." "A number of Britons having been expelled from their country by the arms of the Anglo-Saxons, A. D. 446, crossed the sea, and settled in the adjacent parts of France. Hence the origin of the French province of Britanny. With them the faith of the gospel was preserved, as well as with their brethren in Wales and

A. D. 1046. Pope Clement II. was by all acknowledge as a true pope; but after his death, Benedict returned to the papal throne and ruled, while the emperor of Germany appointed Pope Damasus II.

A. D. 1048. Pope Damasus II. was poisoned.

They now began to baptize church bells.

Manicheans and Paulicans were burnt in Bulgaria and Thrace, and now began to be called Albigenses. They were spread over Italy. Jor. iii. 135.

A. D. 1049. Pope Leo IX. endeavored to suppress simony. Unleavened bread was now adopted as the only bread to be used in the Eucharist.

A. D. 1055. Pope Victor II. was chosen by Hildebrand, and redressed many abuses. Bowers, ii. 362.

A. D. 1057. Pope Stephen X. held councils against priests marrying.

A. D. 1059. Pope Nicholas II. fought his way in, by driving Pope Benedict out. He endeavored to limit the election of popes to the cardinals.

Cornwall, and some parts of Scotland and Ireland, while the major part of England was covered with Saxon idolatry."—Mil. i. 496, 497.

"The Culdees of Scotland and Ireland also rejected popery at this time, holding to the written word of God." See Brewster's Ency., Art. Culdees.

A. D. 411. Pelagius, a British Christian, visited Rome. Pelagius, or Brito, a Briton, and Celestius traveled extensively in the empire during the fifth century. As the Roman Catholics had not sent their new doctrines there, they knew little or nothing about them. Milner says that his doctrine differed but little from Socinianism, from which we only learn that they were not Trinitarians. "They lived at Rome in the greatest reputation, and were universally esteemed for their extraordinary piety and virtue." Mosh. i. 154.

"Pelagius is admitted to be a man of irreproachable character, an able and subtle disputant." St. Augustine acknowledges that he "had made great progress in virtue and piety, that his life was chaste, and his manners blameless; and this, indeed, is the truth." Ib. i. 154.

A. D. 1061. Pope Alexander II. was elected by bribery, and had many children by the strumpet Vanozia. Bar. xix. 413.

A. D. 1073. Pope Gregory VII. This was the "execrable Hildebrand." In him popery was at its climax. "He persecuted the married priests." He excommunicated the emperor's person, absolved his subjects, and left him sueing for reconciliation, standing barefooted at his door three days in winter. He cajoled Matilda, Countess of Tuscany, to the making over her large dominions of Tuscany and Lombardy to the papal see; only reserving her life right in them. "Execrable," and "wretch" are terms applied to Gregory in history. His talents equaled his pride. Jor. iii. 128.

Mosheim says: "The views of Hildebrand were not confined to the erection of an absolute and universal monarchy in the church; they aimed also at the establishment of a civil monarchy equally extensive and despotic; and this aspiring pontiff, after having drawn up a system of ecclesiastical laws for the government

"Pelagius was a native of Britain, probably Wales. The associate of his travels, his heresy and his celebrity, was Celestius, an Irishman. Both were monks, both, too, were men of considerable talents, and no just suspicions have ever been thrown on the sanctity of their moral conduct. They arrived in Rome in the beginning of the fifth century, and remained undisturbed till four hundred and ten." Wad. 160.

At Carthage, Pelagius was condemned, but John, the bishop of Jerusalem, favored him still, although "St. Augustine occasioned him to be accused at two councils." In the first at Jerusalem, on being asked if he really maintained opinions which Augustine had condemned, he replied: What is Augustine to me?

A. D. 415. Many were offended, for Augustine was the most venerable authority of the age, and some were for immediately excommunicating the rebel! But John, bishop of Jerusalem, averted the blow, and kindly addressed Pelagius: "It is I who am Augustine here; it is to me that you shall answer." He was acquitted at both trials, but

of the church, would have introduced also a new code of political laws, had he been permitted to execute the plan he had formed. His purpose was to engage, in the bonds of fidelity and allegiance to St. Peter, *i. e.*, to the Roman pontiffs, all the kings and princes of the earth, and to establish at Rome an annual assembly of bishops, by whom the contests that might arise between kingdoms or sovereign states were to be decided, the rights and pretensions of princes to be examined, and the fate of nations and empires to be determined. This ambitious project met, however, with the warmest opposition, particularly from the vigilance and resolution of the emperors, and also from the British and French monarchs.

"That Hildebrand had formed this audacious plan, is undoubtedly evident, both from his own epistles, and also from other authentic records of antiquity, and from the nature of the oath which he drew up for the king or emperor of the Romans, from whom he demanded a profession of subjection and allegiance."

A. D. 1073. Pope Gregory VII., or Hildebrand, a tyrant of talent and of boundless ambition, reformed some abuses.

afterward condemned, in Africa, A. D. 418, and sent by the emperor, at Constantinople, into banishment. The pope, who had before justified, now condemned him, and from this time the points now condemned were called Pelagianism. As near as we can judge from their enemies, they were as follows:

1. "Infant baptism is not a sign or seal of remission of sins:

2. "But a mark of admission into the kingdom of heaven, open *only* to the pure in heart (not infants).

3. "Good works are meritorious." Mosh. i. 155.

4. "Denied, that in consequence of any predestination, divine grace was given to one more than another;

5. "Affirmed that Christ died alike, and equally for all men;

6. "The same grace necessary for salvation was offered alike to all men. Said

7. "That a man without grace was capable of faith and holy desires; and that

8. "Every man is born in a state of perfect freedom of will equally capable of resisting the influence of grace as of complying with its suggestions." Haw. i. 321.

9. "He denied original sin."

A. D. 1087. Pope Victor III. overcame Clement III., his rival pope.

A. D. 1088. Pope Urban II. excommunicated Pope Clement III. and all who adhered to him, which included all the bishops of Germany but five.—Bow. ii. 414.

A. D. 1089. Pope Paschalis II. encouraged treason and rebellion in the son of Henry, Emperor of Germany.—Bowers, ii. 450.

POPES OF THE TWELFTH CENTURY.

A. D. 1114. Some Manicheans were burnt.—Jor. iii. 218.

A. D. 1118. Pope Gelasius II. left the pope's throne to his rival, Gregory VIII., and fled to France.—Reeves, 337.

A. D. 1119. Pope Callixtus II. was chosen by the cardinals of Cluny, in France, from whence he went to Tholouss and excommunicated certain heretics, probably the Christian Albigenses, thence to Rome and imprisoned Pope Gregory VIII.

A. D. 1124. Pope Honorius II. was an unsuccessful general.

A. D. 1130. Pope Innocent II. was chosen by the cardinals, and Anacletus by the people. Anacletus was supported by Roger, King of Sicily, and Innocent by Lothaire, Emperor of Germany. Innocent was driven out of Rome, and fled to France.—Reeves, 337.

A. D. 1139. Pope Innocent II. held the second Lateran council, which condemned the errors of Arnold of Brescia.—Reeves, 337.

A. D. 1143. Pope Celestine II. was chosen by the cardinals, and died in five months.—Reeves, 337.

A. D. 1144. Pope Lucius II. was chosen by the cardinals, and died in eleven months.—Reeves, 337.

A. D. 1145. Pope Eugenius III. was chosen by the cardinals, and was driven out of Rome by the people.—Reeves, 337.

A. D. 1146. Pope Eugenius III. preached the second crusade.—Reeves, 337.

A. D. 1153. Pope Anastasius IV. was chosen by the cardinals, and died in seventeen months.—Reeves, 337.

A. D. 1154. Pope Adrian IV. was chosen by the cardinals, and excommunicated Arnold of Brescia.—Reeves, 337.

A. D. 1159. Pope Alexander III. was chosen by the cardinals, and Victor by the people. Victor was supported by Frederick Barbarossa, Emperor of Germany, and Alexander by Louis VII., King of France.—Reeves, 337.

A. D. 1160. Pope Alexander III. held a council at Tours, which condemned the errors of Peter Waldo.—Reeves, 337.

A. D. 1163. Pope Victor III. died, and was succeeded by Pope Paschalis III.—Reeves, 337.

A. D. 1164. Pope Alexander III. excommunicated Frederick Barbarossa.—Reeves, 337.

A. D. 1168. Pope Paschalis III. died, and was succeeded by Pope Calixtus III.—Reeves, 337.

A. D. 1178. Pope Calixtus III. died, and was succeeded by Pope Innocent III.—Reeves, 337.

A. D. 1179. Pope Alexander III. held the third Lateran council, which condemned the errors of Peter Waldo.—Reeves, 337.

A. D. 1181. Pope Lucius III. was chosen by the cardinals, and died in four years.—Reeves, 337.

A. D. 1185. Pope Urban III. was chosen by the cardinals, and died in two years.—Reeves, 337.

A. D. 1187. Pope Gregory VIII. was chosen by the cardinals, and died in two months.—Reeves, 337.

A. D. 1187. Pope Clement III. was chosen by the cardinals, and died in three years.—Reeves, 337.

A. D. 1191. Pope Celestine III. was chosen by the cardinals, and died in seven years.—Reeves, 337.

A. D. 1198. Pope Innocent III. was chosen by the cardinals, and died in eighteen years.—Reeves, 337.

A. D. 1199. Pope Innocent III. excommunicated Philip Augustus, King of France.—Reeves, 337.

A. D. 1200. Pope Innocent III. excommunicated John, King of England.—Reeves, 337.

A. D. 1204. Pope Innocent III. excommunicated Alexius, Emperor of Constantinople.—Reeves, 337.

A. D. 1208. Pope Innocent III. excommunicated Philip Augustus, King of France.—Reeves, 337.

A. D. 1209. Pope Innocent III. excommunicated Otho, Emperor of Germany.—Reeves, 337.

A. D. 1209. Pope Innocent III. preached a crusade against the Albigenses.—Reeves, 337.

A. D. 1212. Pope Innocent III. excommunicated Frederick II., Emperor of Germany.—Reeves, 337.

A. D. 1213. Pope Innocent III. excommunicated John, King of England.—Reeves, 337.

A. D. 1215. Pope Innocent III. held the fourth Lateran council, which condemned the errors of Peter Waldo.—Reeves, 337.

A. D. 1216. Pope Honorius III. was chosen by the cardinals, and died in ten years.—Reeves, 337.

A. D. 1227. Pope Gregory IX. was chosen by the cardinals, and died in fourteen years.—Reeves, 337.

A. D. 1227. Pope Gregory IX. excommunicated Frederick II., Emperor of Germany.—Reeves, 337.

A. D. 1229. Pope Gregory IX. established the Inquisition.—Reeves, 337.

A. D. 1241. Pope Celestine IV. was chosen by the cardinals, and died in seventeen days.—Reeves, 337.

A. D. 1243. Pope Innocent IV. was chosen by the cardinals, and died in eleven years.—Reeves, 337.

A. D. 1245. Pope Innocent IV. excommunicated Frederick II., Emperor of Germany.—Reeves, 337.

A. D. 1245. Pope Innocent IV. held the first council of Lyons, which condemned the errors of Peter Waldo.—Reeves, 337.

A. D. 1254. Pope Alexander IV. was chosen by the cardinals, and died in seven years.—Reeves, 337.

A. D. 1261. Pope Urban IV. was chosen by the cardinals, and died in three years.—Reeves, 337.

A. D. 1265. Pope Clement IV. was chosen by the cardinals, and died in three years.—Reeves, 337.

A. D. 1271. Pope Gregory X. was chosen by the cardinals, and died in five years.—Reeves, 337.

A. D. 1274. Pope Gregory X. held the second council of Lyons, which condemned the errors of Peter Waldo.—Reeves, 337.

A. D. 1276. Pope Innocent V. was chosen by the cardinals, and died in five months.—Reeves, 337.

A. D. 1276. Pope Adrian V. was chosen by the cardinals, and died in one month.—Reeves, 337.

A. D. 1276. Pope John XXI. was chosen by the cardinals, and died in eight months.—Reeves, 337.

A. D. 1277. Pope Nicholas III. was chosen by the cardinals, and died in three years.—Reeves, 337.

A. D. 1281. Pope Martin IV. was chosen by the cardinals, and died in four years.—Reeves, 337.

A. D. 1285. Pope Honorius IV. was chosen by the cardinals, and died in two years.—Reeves, 337.

A. D. 1288. Pope Nicholas IV. was chosen by the cardinals, and died in four years.—Reeves, 337.

A. D. 1294. Pope Celestine V. was chosen by the cardinals, and died in five months.—Reeves, 337.

A. D. 1294. Pope Boniface VIII. was chosen by the cardinals, and died in eleven years.—Reeves, 337.

A. D. 1296. Pope Boniface VIII. excommunicated Philip the Fair, King of France.—Reeves, 337.

A. D. 1300. Pope Boniface VIII. held the first jubilee.—Reeves, 337.

A. D. 1303. Pope Benedict XI. was chosen by the cardinals, and died in eight months.—Reeves, 337.

A. D. 1305. Pope Clement V. was chosen by the cardinals, and died in nine years.—Reeves, 337.

A. D. 1309. Pope Clement V. removed the papal residence to Avignon, in France.—Reeves, 337.

A. D. 1311. Pope Clement V. held the council of Vienne, which condemned the errors of Peter Waldo.—Reeves, 337.

A. D. 1314. Pope John XXII. was chosen by the cardinals, and died in eighteen years.—Reeves, 337.

A. D. 1316. Pope John XXII. excommunicated Louis of Bavaria, Emperor of Germany.—Reeves, 337.

A. D. 1334. Pope Benedict XII. was chosen by the cardinals, and died in seven years.—Reeves, 337.

A. D. 1342. Pope Clement VI. was chosen by the cardinals, and died in ten years.—Reeves, 337.

A. D. 1343. Pope Clement VI. held the second jubilee.—Reeves, 337.

A. D. 1352. Pope Innocent VI. was chosen by the cardinals, and died in nine years.—Reeves, 337.

A. D. 1362. Pope Urban V. was chosen by the cardinals, and died in eight years.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Bernabo Visconti, Duke of Milan.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Charles V., King of France.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Edward III., King of England.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Joanna, Queen of Naples.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Peter, King of Castile.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Peter, King of Cyprus.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Peter, King of Aragon.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Rudolph, Duke of Austria.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Waldemar, King of Denmark.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated Wenceslaus, Emperor of Germany.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated William, Duke of Austria.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated William, Duke of Juliers.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated William, Duke of Mecklenburg.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated William, Duke of Saxony.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated William, Duke of Zell.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated William, Duke of Zutphen.—Reeves, 337.

A. D. 1370. Pope Urban V. excommunicated William, Duke of Zwickau

cent II. held a council at Lateran of 1,000 bishops, and was hastily elected by sixteen cardinals, to oppose Peter, his rival. The Romans chose Peter, *i. e.*, Anacletus II.—Bow. ii. 464.

A. D. 1143. Pope Celestine II. was a man of a humane spirit. The immortal Manicheans still troubled the pope.

A. D. 1144. Pope Lucius II. The Romans would not let him reign as king, and he was slain fighting for the crown.

A. D. 1145. Pope Eugenius III. continued the war for temporal power.

A. D. 1147. Abelard lived.

A. D. 1153. Pope Anastasius IV. was a man of peace.

A. D. 1154. Pope Adrian IV. raged because King Frederick would not hold his stirrup. The king let him rage. He was an Englishman. He quarreled with the Emperor of Germany, but confessed his error. He authorized Henry II., King of England, to invade Ireland and "subjugate it, and make them pay, by all possible means their tribute

St. Augustine maintained the doctrines of "original sin; an eternal purpose of God, or predestination, with regard to those who shall be saved, and that they, and they only, will finally obtain it." Haw. i. 323.

A. D. 430. After Rome, or rather Augustine, condemned Pelagius, Germanus, a Catholic, visited England to oppose Agricola, the son of the Pelagian Bishop Severinus. Milner says (i. 458) "the Pelagians came to a conference; the doctrines of grace were debated;" "Pelagianism was reduced to silence;" "in Gaul the doctrine of Semi-Pelagianism still maintained its ground." Then come in the labors of Celestine (431) and Patrick.

A. D. 460. On the banks of the beautiful river Clyde, at Bonnaven, between Dumbarton and Glasgow, was born, A. D. 372, of a British family, "Patricus Succath." The village is now called Kirkpatrick. His father was a deacon in the village church, and Patrick was the child of many prayers. O'Neal, an Irish pirate, captured the child at Britague,

to the Roman See a penny a year for each house."—Bow. ii. 478.

A. D. 1159. Pope Alexander III. held the throne in opposition to Pope Victor III. They mutually excommunicated and cursed each other. Alexander, in his haste to put on the scarlet mantle, astonished all the cardinals with the cap at his heels.

A. D. 1160. Heretics in England were beaten, scourged, burnt in the face, and turned adrift as outlaws to perish.

A. D. 1167. Some Manicheans were burnt in Burgundy.

A. D. 1181. Armies march against the Albigenses.

A. D. 1181. Pope Lucius III. was the first pope elected, according to the decree of the Lateran Council, *i. e.*, by *two* parts out of *three* of the electors. He fought the Romans, cursed the Christians (Albigenses), and urged on the crusades.—Bow. ii. 525.

A. D. 1185. Pope Urban III. quarreled with the Emperor of Germany and others, who resisted his ambition.

A. D. 1187. Pope Gregory

where the parents had gone, and the child was sold as a slave into Ireland. "In a strange land," said he, "the Lord called my sins to my mind, and had pity on me." After six years he was released from bondage, aged then twenty-two. The desire to bring his captors to the knowledge of Christ did not forsake him. Ordained a minister of the gospel, he became the apostle of Ireland, and is now known as St. Patrick. He was again captured and sold in Gaul, but released by Christian merchants. In his forty-fifth year he was ordained in Britain, and Patrick afterward made bishop, completed the conversion of Ireland to the Christian faith. The story that he was a Catholic, with its attendant wonders, is the fiction of a later date.

"Some very handsome youths were exposed for sale in Rome!"

"Of what country are they?" said Gregory, afterward pope.

"Of the island of Britain," was the reply.

"Are the inhabitants of that island Christians or Pagans?" said the very learned Gregory.

ry VIII. urged on the crusades; yet he was too good to be a pope.

A. D. 1187. Pope Clement III. The popes now gained the crown of Rome, and returned to reside there, after having been expelled for fifty years.

A. D. 1191. Pope Celestine III. He endeavored to force the priests in Bohemia to put away their wives and concubines in vain.—Bow. ii. 534. Connected with his name is the story of the stone chairs, with a hole in the seat, and the female pope. Jor. iii. 245.

A. D. 1198. Pope Innocent III. was a bloody tyrant, who raised crusades against the Christians, called Albigenses, whom he endeavored to exterminate, sparing neither age nor sex.—Bow. ii. 546. The Council of Lateran, held 1215, decided or established Transubstantiation.

A. D. 1199. Some heretics were hanged, some burnt, and some beheaded in Italy. Jor. iii. 249.

COUNCILS OF THE 12th CENTURY

*XI. A. D. 1112. The first Lateran "General Council" of

"They are pagans," was the reply.

Gregory sighed!!!

"What is the name of the nation?" said he.

"Angli (Angel) it was said."

"In truth they have angelic countenances, and it is a pity they should not be co-heirs with the angels in heaven!"

"What is the province from whence they came?"

"Deira," (Northumberland,) was the reply.

"It is well, Deira, snatched from the wrath of God! and called to the mercy of Christ."

"What is the name of their king?"

"Ella," was the reply.

"Alleluia should be sung in those regions." Mil. i. 515.

This Gregory soon became pope, and "sent St. Austin and forty monks" to convert those natural angels into Catholic saints.

"The mountains of Cambria still afforded a race (if not of primitive Christians, though it is to be hoped that many such were among them yet) of men who refused to obey Gregory and Austin." Haw. i. 352.

Mosheim states that: "Ethelbert, the King of Kent, the most considerable of the Anglo-Saxon princes, mar-

"upward of an hundred bishops, met in Rome." Paschal, the pope, confessed his errors of faith in relation to concessions made to Henry V., Emperor of Germany. He was pardoned. Reeves, 337.

A. D. 1118. Another council met in the same church. Henry V. drove Pope Gelasius II. out of Italy, and made Bourdin pope. Reeves, 337.

*A. D. 1123. A General Council met in the same church (of 300 bishops and 600 abbots), and compromised the question with Henry V. This council condemned "the concubinage of the clergy." Reeves, p. 338.

A. D. 1131. The Council of Rheims forbid burial to those who died in "tilts and tournaments."

A. D. 1139. At a council of an hundred bishops at Lateran, Pope Innocent II. said: "Rome is the capital of the world, and all ecclesiastical dignities are held and received by permission of the Roman pontiffs * * * * as by fief."

A. D. 1167. Some Manicheans were burnt in Burgundy.

ried Bertha, daughter of the King of France (a Catholic), who by her influence, and the pious efforts of the clergy who followed her into Britain, gradually formed in the mind of the king an inclination to the Christian (Catholic) religion; while the king was in this favorable disposition, Gregory the Great, A. D. 596, sent over forty monks, with Austin at their head, in order to bring to perfection what the pious queen had so happily begun. This monk, seconded by the zeal and assistance of the queen, converted the king and the greatest part of the inhabitants of Kent, laid anew the foundation of the British Church, and was made Archbishop of Canterbury." "He was invested by Pope Gregory with power over all British subjects and Saxon princes, and was the first Archbishop of Canterbury." i. 157.

Austin found in England, when he came there, one archbishop and seven bishops, supplied with godly governors and abbots, and that the church was in goodly order, at Bangor particularly. Dinoth the abbot assured Augustine that they owed him no subjection: that their bishops had been independent of Rome: that

*XIII. A. D. 1179. March 5. The Third (Thirteenth General) Council of Lateran met (300 bishops), and made provisions for lepers to form churches. Fleury, xv. 466. Jor. iii. 242.

A. D. 1199. Some heretics were hanged, others burned or beheaded in Italy.

COUNCILS OF THE THIRTEENTH CENTURY.

*XIV. A. D. 1215. November 11. The Fourth Lateran, and Fourteenth General Council met and established the Confessional, and instigated the slaughter of the Christian Albigenses. Reeves, 378, 379.

A. D. 1215. King John, of England, granted the Magna Charta. Reeves, 376.

A. D. 1229. The Council of Toulouse established a severe and sanguinary inquisition against Christians who did not submit to Rome. Jor. iii. 310.

A. D. 1230. The Prussians were pagans, but by a "bloody war of fifty-three years they were compelled" to become Catholics. Jor. iii. 311.

the bishops of Rome had no more right to their obedience than other Christians had, and that the bishop of Caerleon upon Usk was their proper superior. In revenge for this honest assertion of independency, the pagan Kentish king procured the invasion and slaughter of the British monks mentioned above. So says Galfridus Monometensis, B. iv. C. 12. See Nicholls on the Common Prayer.

But Milner thinks that the "Welsh monks, having the Pelagian heresy," were not orthodox. He thinks the Romans also differed from Welsh in using trine immersion.

He says: "What could be the meaning of his wishing the Britons to baptize after the Roman manner? This question has exercised the critical talents of authors. After all, as baptism by trinal immersion was then the Roman mode, this seems to give the most natural account of the circumstance. i. 521.

Trine immersion was probably first introduced in Africa to illustrate the baptismal formula, and adopted

A. D. 1231. The Council of Anjou declared clandestine marriages void.

A. D. 1299. The Jews in France were stripped of all their effects and banished.

POPES OF THE THIRTEENTH CENTURY.

A. D. 1216. Pope Honorius II. accepted the gift of the Isle of Man from King Reginald, who feared that it would fall into the hands of the English. The popes were now the most powerful monarchs.

A. D. 1227. Pope B. Gregory IX. excommunicated the Emperor of Germany, for not setting out on the crusades soon enough, and was so provoked when Frederick did start, that he did not sue him to take off the excommunication, that he wrote to the princes in the Holy Land to oppose him, and to others at home to invade his dominions; the pope taking part in the robbery, while Frederick took and fortified Jerusalem.

A. D. 1241. Pope Celestine IV. held the popedom eighteen days out of from one to two years' vacancy.

A. D. 1243. Pope Innocent at Rome to confirm the Trinity.

The Anglo-Saxon kings in England entered the pale of the church, many of them at the instigation of their fair consorts, and ordered their subjects to be of their master's religion.

THE ANCIENT CHRISTIAN CHURCHES IN ENGLAND.

"The Britons were inexorable, and refused to acknowledge Austin's authority."

"If you will not have peace with brethren, said the new Archbishop of Canterbury, roused at length into an unbecoming warmth, you will have war with enemies, and if you will not preach to the English the way of life (Popish new doctrine), you will suffer death at their hands."

It *happened*, afterward, that, in an invasion of the Pagan Saxons of the North, the primitive Christians of Wales to the number of twelve hundred were cruelly destroyed.

The following lines of Ben Bariah, the chief of the bards, translated from the Welsh by Archbishop Usher

cent IV. excommunicated the Emperor of Germany and caused a rebellion, fomented war, and died of grief and shame.

A. D. 1254. Pope Alexander IV. was ambitious, loved war, and was driven from Rome.

A. D. 1261. Pope Urban IV. was chosen after the see had been vacant three months. He encouraged war, and cursed the Emperor of Germany.

A. D. 1265. Pope Clement IV. was chosen after a vacancy of four months.

A. D. 1271. Pope B. Gregory X. was chosen by way of compromise after the see had been vacant two years, nine months and two days.

A. D. 1276. Pope Innocent V. held the papal throne five months.

A. D. 1276. Pope Adrian V. was not consecrated.

A. D. 1276. Pope John XX. was an ignorant fortune-teller, inconsiderate, yet a friend of learning.

A. D. 1277. Pope Nicholas III. was chosen after a vacancy of six months. He was ambitious and revengeful. Entered a conspiracy

will show how they regarded the *Roman priests:*

"Wo be to that Priest Yborn
That will not cleanly weed his corn,
And preach his charge among:
Wo be to that shepherd. I say,
That will not watch his fold alway
As to his office, doth belong.
Wo be to him that doth not keep,
From Romish savage wolves his sheep
With staff and weapon strong.

—*Archbishop Usher, A. Ir. Rel., pp.* 82, 83.

VII. Century. In the next century we find the (next) archbishop laboring "to bring the British churches into conformity with the Church of Rome." (Mil. i. 526.)

And in the eighth century the Venerable Bede, Roman Catholic, records that, "The Scots do not at all differ from the Britons in their conversation, for Daganus (one of the old preachers) coming among us, not only refused to eat with us, but would not even partake of provisions in the same lodging." "Even to this day it is the custom of the Britons (Welsh) to hold the faith and the religion of the Anglo-Saxons in no sort of estimation."—Bede, lib. 2, ch. 4 and 20.

Milner says: "The Roman

against the Emperor of Germany, because he would not give his daughter to his nephew in marriage.

A. D. 1281. Pope Martin III. was chosen after a vacancy of three months; he excommunicated the Greek emperor.

A. D. 1285. Pope Honorius IV. In his day took place the barbarous conspiracy and massacre in Sicily. Bowers, iii. 31.

A. D. 1288. Pope Nicholas IV. was elected after the see had been vacant one year. He was too good for the office.

A. D. 1294. Pope Celestine V. was elected after the see had been vacant over two years and three months. He was a good man, and so resigned the office.

A. D. 1294. Pope Boniface VII., an ambitious, bad man, imprisoned and barbarously treated Pope Celestine. Du Pin, v. 2.

COUNCILS OF THE FOURTEENTH CENTURY.

A. D.* 1311. October 16. The General Council of Vienne met, with three hundred bishops. It condemned the Church, however, acquired more and more influence, though it was very far from pervading the whole of the British isles at the end of the century."—i. 532.

"Attempts were made all this time by the bishops of Rome to induce the Irish to unite themselves to the English Catholic Church, but in vain. John, the bishop of Rome, wrote letters also into Ireland against the Pelagian heresy, which was reviving there. Edwin, Catholic King of the Northumbrians, after having six years served the cause of Christ (or of the pope), was slain in a battle which he fought with Carduella, a British prince, a Christian by profession. The British Christians looked on the English (Catholics) only as Pagans," as Bede testifies. Milner, i. 529.

The attentive reader has discovered in the new church a continual course of perfidy, a violation of every moral sentiment, a total want of Christian spirit.

Milner says: "Laurentius, in conjunction with Mellitus, Bishop of London, and Justus, Bishop of Rochester, endeavored to reduce the "Scots, who inhabited Ireland," to a conformity with the English Church. The three prelates wrote to them

Knights Templar. Reeves, p. 404.

POPES OF THE FOURTEENTH CENTURY.

A. D. 1304. Pope Benedict X. annulled the unrighteous decrees of Boniface, and refused to see his mother dressed as a princess.

A. D. 1305. Pope Clement V. absolved the king condemned by Boniface, and condemned the Knights Templar. He procured the popedom by simony; lived in adultery with the Countess of Perigord; was avaricious, and a slave to the French king. Bowers, iii. 72. Cruel, etc. Reeves, 409. He resided at Avignon, in France, where the popes resided for some seventy years. The Italians called it the Babylonish captivity. Clement died in 1314, and it was full two years before the factions succeeded in electing in A. D. 1316, Pope John XXI.

A. D. 1316. Pope John XXI. retracted his doctrine when it was condemned. Ib. iii. 87.

A. D. 1334. Pope Benedict XI. was called a good

with this view, and declared themselves to be sent by the Roman See to propagate the gospel among the Pagan nations. Laurentius complained of the bigotry of a certain Irish bishop, who, coming to Canterbury, refused to eat at the same table, or even in the same house with him. The archbishop could not prevail either with the Britons or with the Irish to enter into his views. 'Even the present times,' says our author, 'declare how little success he had.' At the period in which Bede concludes his history, the greatest part of the British churches remained still distinguished from the English. The bishops of Rome continued to superintend the latter.—i. 526.

THE YEAR OF OUR LORD.

"A rescript of Justinian, A. 541, is dated by the year of the emperor, without mention of consuls; and from this year the custom of counting the years of the consulates was dropped, and thenceforward they made use of the year of the reigning emperor." "A. 553. Dionysius Exiguus, in his *Cyclus Paschalis*, introduced a new *era* from the birth of Christ." Jor. iii. 36.

VIII. Century. At this time nearly all the books

pope; he condemned the former pope's vision.

A. D. 1342. Pope Clement VI. was a gentleman, and very fond of the ladies.

A. D. 1352. Pope Innocent VI. was good enough for a better office.

A. D. 1362. Pope Urban V. cursed Barmado for calling him a fornicator. He was a pretty good man.

A. D. 1370. Pope Gregory XI. only cursed the Florentines and a few others; being compared with other popes a good man.

Mosheim says: "Thus the union of the Latin Church under one head, was destroyed at the death of Gregory XI., and was succeeded by the deplorable dissensions, commonly known by the name of the great western schism. This dissension was fomented with such dreadful success, and arose to such a shameful hight, that, for fifty years, the church had two or three different heads at the same time; each of the contending popes forming plots, and thundering out anathemas against their competitors." Mosh. i. 390.

A. D. 1378. Pope Urban VI. reigned in opposition to Clement VII. He was a written by the Christians adhering to the pure Bible faith having been burned, and the publication of others being prohibited by law, the millions of Christians suffered on in silence, their smothered groans or the light of their martyr fires only guiding our way on through the still increasing gloom of the dark ages.

The remarks of the deeply learned and intensely "orthodox" Dr. Stanley, of the English Church, embrace so much truth in a few words that I will insert them Speaking of Arianism, which he confounds with the true church, and the origin of which he dates with the rise of popery, in 325. He says of what he calls Arianism:

"For three hundred years after the date of its origin —from the fourth to the seventh century—it represented considerable power, both political and religious, and this not only in the Eastern regions of its birth, but in our own Western and Teutonic nations. The whole of the vast Gothic population which descended on the Roman Empire, so far as it was Christian at all, held to the faith of the Alexandrian

bloody, arrogant, cursing cruel fellow. Bowers, iii. 142.

Clement VII. was elected at Fondi, September 20, 1378. The cardinals, after describing the tumults of the Romans, declared that they elected Urban in the persuasion that he would refuse the pontificate. On the contrary, he consented to the choice, was enthroned and crowned, and assumed the name of pope, though he rather merited that of apostate and antichrist. They then anathematized him as a usurper, and invoked against him all aids and succors, both divine and human. Wad. p. 409.

Urban discovered a plot to depose him. He immediately seized six, the most suspected of the body, and after subjecting them to the utmost severity of torture, cast them into a narrow and noisome dungeon in Nocera, Naples; but some reverses obliged the pope to take refuge at Genoa; he carried his prisoners along with him in chains, and afflicted them with severe hardships; and, during a year of sojourn in that city he could never be

heretic (Arius). Our *first* Teutonic version of the Scriptures was by an Arian missionary, Ulfilas. The *first* conqueror of Rome, Alaric, the *first* conqueror of Africa, Genseric, were Arians. Theodoric the Great, King of Italy, and hero of the Nibelungen Lied, was an Arian. The vacant place in his massive tomb at Ravenna is a witness of the vengeance which the orthodox (Vandals) took on his memory, when on their triumph they tore down the porphyry vase in which his Arian subjects had enshrined his ashes. The ferocious Lombards were Arians till they began to be won over by their queen, Theodelinda, at the close of the sixth century. But the most remarkable strongholds of Arianism were the Gothic kingdoms of Spain and Southern France. In France it needed all the power of Clovis, the one orthodox chief of the barbarian nations, to crush it, on the plains of Poitiers. In Spain it was the prevailing religion till the sixth century." pp. 71, 72.

Questions: Were the nations here enumerated always "Arian," or were they converted from Catholic to Arian? Or were they Pagans, converted by Christian missionaries to that form of

moved to release his captives. As he feared the inconvenience or scandal of dragging them after him through a second journey, he consigned five of them to sudden and secret execution. Most assert that he threw them into the sea in sacks; others affirm that they were strangled in prison, and their bodies consumed by quick-lime. It is certain they disappeared.

ELECTION AND CHARACTER OF BONIFACE IX.

In the October of 1389 Urban died at Rome; and as soon as the glad intelligence reached Avignon and Paris, great wishes were expressed and some hopes entertained in both places, that the schism would thus terminate; the cardinals of Rome entered into conclave; Boniface IX. was placed on the throne, for which his ignorance alone was sufficient to disqualify him. But Boniface sent his emissaries among all the nations by whom he was acknowledged, with commissions to sell the plenary indulgence to all indiscriminately, for the same

Christianity? as Neander suggests. If the first, then Arianism is the normal condition of Christianity.

If the second, then we are forced to the conclusion that in the fourth century, whole nations, nearly all the nations of Catholics, with all their kings, bishops, priests, princes, and people, so suddenly, and silently and effectually changed their religion, and became "Arian," as to leave no date of the event, raise no protest by pope or clergy at the apostasy, and miss no straggling saint or sinner to tell the story. Who believes it? And if true, where is the Catholic firmness? where is the promise? where the infallibility? If, third, they were Pagans converted to Christianity, as Neander confesses, then it follows that these, being converted before the rise of Romanism, their faith was the faith of the original Christians; and that these Christians, falsely called Arians, were the only really effective missionaries that the world has ever known.

Indeed, Dr. Stanley con-

sum which their journey to Rome would have cost them. This absolution extended to every sort of offense and appears not to have been preceded even by the ordinary formalities of the confession or penance; it was purely and undisguisedly venal. The necessary consequences of this measure were sufficiently demoralizing; but the evil was multiplied by the imposture of certain mendicants, and others, who traversed the country with forged indulgences, which they bartered for their private profit.

The indulgence-mongers of Boniface IX., when they arrived at any city, suspended at their windows a flag, with the arms of the pope and the keys of the church. Then they prepared tables in the cathedral church, by the side of the altar, covered with rich cloths, like bankers, to receive the purchase-money. They then informed the people of the absolute power, which the pope had vested in them, to deliver souls from purgatory, and give complete remission to all who bought their

fesses that the doctrine called Arianism has always prevailed in the popular church. He says:

"The fundamental principle of the old Arianism, as separated from the logical form and the political organization which it assumed, has hardly ever departed from the church. It has penetrated where we least expected to find it. The theological opinions of many who have thought themselves, and been thought by others, most orthodox, have been deeply colored by the most conspicuous tendencies of the doctrine of Arius. Often men have been attacked as heretics only because they agreed too closely with the doctrine of Athanasius. 'Ingemuit orbis et miratus est se esse Arianum' (the world groaned to find itself Arian) is a process which has been strangely repeated, more than once, in the course of ecclesiastical history." p. 74.

Dr. Stanley's words are suggestive. "The world groaned to find itself Arian" signifies, that it has always found itself Arian; and that the so-called orthodox church is forever anathematizing itself for what it is, and aping the creed-makers in trying to be what it is not.

wares. If the German clergy exclaimed against this base traffic of spiritual favors, they were excommunicated. See Sismondi, Repub. Ital. ch. lxii.

A. D. 1378 to 1429. There were antipopes for fifty years. Jor. iii. 375.

The Italian cardinals, attached to the interests of Urban VI., on the death of that pope in 1389, set up for his successor, Peter Thomacelli, a Neapolitan, who took the name of Boniface IX.; and Clement VII., dying in 1394, the French cardinals raised to the pontificate Benedict XIII. Neither of the popes could be prevailed on, either by entreaties or threats, to give up the pontificate. The Gallican Church, highly incensed at this obstinacy, renounced solemnly, in a council holden at Paris, in 1397, all subjection and obedience to both pontiffs; and in 1398 Benedict was, by the express orders of Charles VI., detained prisoner in his palace at Avignon. Which one of these was infallible?

A. D. 1389. Pope Boni-

"Of the word consubstantial," the ground-work of the Trinitarian creeds, Dr. Stanley says:

"The history of the word is full of strange vicissitudes. It was born and nurtured, if not in the home, at least on the threshold of heresy. It first distinctly appeared in the works of Origen; then for a moment acquired a more orthodox reputation in the writings of Dionysius and Theognostus of Alexandria; then it was colored with a dark shade by association with the teaching of Manes; next proposed as a test of orthodoxy at the Council of Antioch against Paul of Samosata, and then by that same council was condemned as Sabellian." p. 159.

Jortin says that in the eighth century "The old sects, though so often repressed by the laws — as those of the Arians, Manicheans and Marcionites — acquired new strength in the East, and drew over many converts."

Mosheim says: "The Arians, Manicheans, and Marcionites, though often depressed by the force of penal laws and by the power of the secular arm, gathered strength in the East, amidst

face IX. died from a fit, brought on by passion.

COUNCILS OF THE FIFTEENTH CENTURY.

Council of Pisa 1409.

A. D. 1409. Gregory X. decreed that the Holy Ghost proceeds from the Father and the Son as from one. To this the Greeks there agreed. Jor. iii. 378

A. D. 1414. The Jews were cruelly persecuted.

A. D. 1414. The General Council of Constance this year condemned the Albigenses, Wickliff, and Jerome; and burnt Huss, July 16, 1415. Reeves, 427.

*A. D. 1438, February 15. The General Council of Florence met, and seventy bishops decided that the Holy Ghost proceeded from the Father and the Son; and established the doctrine of transubstantiation. Reeves, 436, 437.

A. D. 1439. A union was "patched up" with the Greek Church.

"The Council of Basil, held A. D. 1434, extending its pastoral care and its own jurisdiction very widely, thought it proper not to overlook the Jews, who were the tumults and divisions with which the Grecian empire was perpetually agitated, and drew great numbers into the profession of their opinions."

"In Europe also Arianism prevailed greatly among the barbarous nations that embraced the Christian faith." Mosh. i. 206.

That is, it "prevailed greatly" in Asia and in Greece among the learned nations; and in Italy, Germany, Gaul and Spain among the progressive nations.

The Second General Council of Nice met September 24, 787, in the Church of St. Sophia, in Constantinople. It added no more to Christ, but brought in other objects of worship.

Reeves says: "After mature deliberation and discussion, we solemnly declare that all holy pictures and images, especially of Jesus Christ our Lord and Savior, of his immaculate Mother our Lady, of the angels and other saints, are to be set up in churches as well as in other places, that at the sight of them the faithful may remember what they represent; that they are to be venerated and honored, not indeed with that supreme honor and worship which is

numerous in that city, and in Germany. It ordered the prelates, in all places where there were Jews, to appoint learned divines to preach to them. The sovereign princes were obliged to send all the Jews in their dominions to attend at the sermon, and heavy penalties were to be inflicted on any person who should hide or detain them. At the same time it was forbidden to eat with them or to keep their company. It was not lawful to have footmen, nurses, physicians, or farmers of that nation, or to let them houses near any church, or in the middle of any city: and that they might be the more easily known, they were obliged to wear a particular habit. Lastly, the council passed a condemnation, and inflicted penalties on those who should pawn to them the sacred books, crosses, chalices, and the ornaments of churches." Jor. xi. 232.

"The account of the Jews who have been plundered, sent naked into banishment, starved, tortured, left to perish in prisons, hanged and burnt by Christians, would fill many volumes." Jor. ii. 37.

POPES OF THE FIFTEENTH CENTURY.

A. D. 1404. Pope Innocent VII. opposed Pope Benedict called Latria, and belongs to God alone, but with a relative and inferior honor, such as is paid to the cross, to the gospel, and other holy things by the use of incense or of burning lights." p. 229.

When Justinian began to reign "he published cruel edicts to compel all to be of his religion." Jortin.

Combinations increase power, and perseverance insures success. The toleration which the Christians extended made the Catholics more abusive; and their moderation encouraged their bigotry. It was to the interest of all to be Catholics. They thus secured peace, patronage and security, and in case of the triumph of popery in the conflicts constantly raging, property, and life itself; while, excepting truth, nothing was gained by adherence to the Christians, or lost by leaving them. The Catholics were united and supported, and sustained each other, avoiding the Christians.

THE BEAST AND THE FALSE PROPHET.

The reaction from Romanism now began to be felt The Christians living in Ara-

XIII., and fled from Rome. Both are considered false popes.

A. D. 1406. Pope Gregory XII. At this time there were three popes, and Gregory, the true pope, was pronounced by the Council of Pisa, 1409, unworthy to preside over the church. Reeves, 424.

A. D. 1409. Pope Alexander V. was mild and obliging.

A. D. 1410. Pope John XXII. or John XXIII. Compare Reeves 426 with 622. There were yet three popes. This was a warlike, wicked man. It was in his time that the council sat against Wiclif, Huss, and the Albigenses. At the Council of Constance, in 1414, as he sat on his throne, an owl came screeching from its hole right before the pope, and stared him in the face. The pope blushed, sweat, and broke up the assembly. At the next meeting the bird again opposed him, fixing his big eyes on poor Pope John, who not to be beaten the second time, cried to his cardinals to heave at him and turn him out. They did so,

bia had, in some measure, escaped the edge of the Roman sword, but were not only left unprotected among the Pagans, but encountered the ill will of the Catholic Church; and the Catholic Church meant the Roman Government — the political power. Thus alienated from the central so-called Christian Government, they toiled for the conversion of the Pagans. They translated the Scriptures into the Arabic language, and the descendants of Ishmael learned and loved to trace their pedigree to Abraham in the records of the Old Testament.

A. D. 569 was born Mohammed, the false prophet of Arabia. Of a noble family, yet Mohammed was poor. The intelligence of his mind, no less than the grace of his person, prepared him to take advantage of the corruptions of Christianity, and rival the pope in power. His intelligence readily repudiated the idolatry of his people, and embraced the unity of God set forth in the First Commandment. This doctrine, so long the central truth of

and dispatched him with their canes. Greg. Rut. 397. The cardinals prevailed on him to resign. Reeves, 426. John, finding papers circulating accusing him of "abominable offenses," abdicated on the 2d of March, and the guards being removed, March 21, he left the city of Constance, at night, in a military disguise. Wad. 425.

A. D. 1417. Pope Martin V. incited war against the Hussites.

A. D. 1431. Pope Eugenius IV. incited civil war. At this time it was decided that councils were above popes. October 1, 1437, Eugenius was convicted of contumacy; and on the 10th of January following, he celebrated, in defiance of the sentence, the first session of the Council of Ferrara.

November 5, Felix V. was elected pope. But as Eugenius retained, without any defection, the obedience of Italy and some other countries, the success of the anti-papal party had no other effect than to create a second schism.

A. D. 1447. Nicholas V. was elected. Felix V. maintained

Judaism, had fallen into obscurity. Its peculiar friends, the Jews, were now overthrown, scattered, oppressed and despised; and the Roman power, in adopting Christianity, had ostracized the sublime doctrine of the unity of God, and had given to God companions and equals. Mohammedans say —and their history is entitled to more credit on this point than the Catholic— that, in the first form of the Trinity, the three Gods were "the Father, the Son, and the Virgin Mary."

In the fourth century, the ablest trinitarian theologians yet disputed both the personality and the divinity of the Holy Ghost.

Holy Ghost. "The Church Fathers conceived of the Holy Spirit as subordinate to the Father and the Son; the first of the beings produced by the Father through the Son." Neander i. 608.

Justin Martyr conceived of it as a Spirit "standing in some relation to the angels." Origen describes it "as the only begotten of the Father through the Son, to whom not only being, but also wisdom and holiness, is first communicated by the Son;

his scanty court, and the faint show of pontifical majesty, at Lausanne. Germany made some exertion to remove the schism; it continued until the death of Eugenius in 1447.

A. D. 1447. Pope Nicholas V. was a very weak man.

A. D. 1449. Felix resigned. Eugenius was presently superseded from all jurisdiction; but it was not until the middle of April, 1439, that the council published its celebrated "Eight Propositions" against that pontiff, as a measure preparatory to his deposition. After eight years of open, or disguised hostility, Eugenius IV. was at length deposed.

A. D. 1455. Pope Callixtus III. spared no pains to enrich his family.

A. D. 1458. Pope Pius II. Thomas a'Kempis lived at this age, but his title to the authorship of the "Imitation of Christ" is disputed.

A. D. 1464. Pope Paul II. was cruel, dishonest, proud, miserly, and perjured.

A. D. 1471. Pope Sixtus IV. was a conspirator as usual. He founed the Vatican Library.

dependent on him in all these relations." Neander i. 609.

Some considered "the Holy Spirit as something above nature, supervening to the original faculties of the soul;" an "agency or influence." Neander, i. 610.

The "three persons" of the Father, Son, and Spirit, was held by the Manicheans.

Jortin says: "The Manicheans fell into great errors and strangely corrupted the Christian faith; but they were much misrepresented and cruelly treated. The Manicheans held a trinity and the consubstantiality of the persons, but thought them distinct as three men." i. 388, 389.

Traces of the original Trinity are found in the "three gods in the Koran (c. 4, p. 81, c. 5, p.92), and are obviously directed against our Catholic mystery; but the Arabic commentators understand them of the Father, the Son, and the Virgin Mary, a heretical Trinity, maintained, as it is said, by some barbarians at the Council of Nice (Eutych. Annal. tom. i. p. 440). But the existence of the Marionites is denied by the candid Beausobre (Hist. de Manicheisme, tom. i. p. 532),

A. D. 1484. Pope Innocent VIII. had sixteen natural children. Bowers, iii. 25.

A. D. 1492. Pope Alexander VI., a great gallant, possessing uncommon capacity, seduced a widow, and afterward her daughter Vanozza, by whom he had four sons and two daughters. During this incestuous commerce, he was made cardinal, and bargained for the popish throne. He made cardinals of his sons, and appealed to Bajazet, the Turk, against France; in short he was a monster in human form. Bowers, iii. 259–271.

COUNCILS OF THE SIXTEENTH CENTURY.

*A. D. 1545. Pope Clement VII. called the General Council of Trent, December 13. It was opposed to Luther and the Reformation, and sat eighteen years, until 1563, continuing under five popes.

POPES OF THE SIXTEENTH CENTURY.

A. D. 1503. Pope Pius III. was pope about a month.

A. D. 1503. Pope Julius

and he derives the mistake from the word *Rouah*, the Holy Ghost, which, in some Oriental tongues, is of the feminine gender, and is figuratively styled the Mother of Christ in the gospel of the Nazarenes." Gib. v. 150.

The councils of Ephesus and Chalcedon decreed that the Virgin Mary should be received and honored as a supplement to the Trinity, under the title of Theotokos, or Mother of God, and she sustains this supreme honor above God to the present day.

These corruptions of Christian worship opened the way for a new religion. Mohammed was now very wealthy by his marriage with the rich widow Cadijah. He studied men, religion, governments and nature. The events were matured and the prophet was ready. The creed was proclaimed: "There is but one God and Mohammed is his Prophet." The voice came from Arabia.

THE BEAST AND THE FALSE PROPHET IN CONTACT.

Arabia is a peninsula, surrounded by Persia, Syria,

II. was a drunkard, and a lewd fellow. History speaks of his daughter Felice. Bowers, iii. 290.

A. D. 1513. Pope Leo X. was treacherous, trifling, learned and polite. He conferred the title of "Defender of the Faith" on Henry VIII. of England, and opposed the Reformation.

A. D. 1522. Pope Hadrian VI. commenced his reign by war; opposed the Reformation, yet he was a good man for a pope.

A. D. 1523. Pope Clement VII. was an illegitimate child, but a soldier of eminence, yet unfortunate in war, and taken prisoner. He was looked upon with contempt as a man of no faith, but refused to annul the marriage of Henry VIII., from fear of the emperor.

A. D. 1534. Pope Paul III. excommunicated Henry VIII., exalted his natural children, and sustained the popish character of wickedness.

A. D. 1549. Pope Julius III. was accused of sodomy; he was indolent, voluptuous, infamous and debauched.

A. D. 1555. Pope Marcel-

Egypt and Ethiopia, and forms a triangle. The extent of territory is four times that of France, but it is stony and barren. On its dreary wastes, without shade or shelter, the traveler is exposed, on barren mountain and sandy plain, to the rays of a tropical sun, and the southwestern noxious and deadly vapor, while the sand ofttimes overwhelms individuals, caravans, and even armies. Water is scarce, and fire is preserved by art. The highlands bordering on the ocean are noted for wood and water, temperate air, delicious fruits, fertile soil, frankincense, coffee, etc., which have attracted the merchants of the world. The rest of the peninsula is called sandy and stony; this part is termed happy. Here has the best conjecture located Eden. The inhabitants, inheriting the sword of Ishmael, have been distinguished as the unconquered. Neither Alexander nor Napoleon could vanquish them. Grecian and Roman arms were powerless before them. Shepherds by occupation and robbers by profession, they

lus II. was a tolerably good man, but soon died.

A. D. 1555. Pope Paul IV. was proud, haughty, and hated by the people.

A. D. 1560. Pope Pius IV. was a persecutor.

A. D. 1566. Pope Pius V. continued to burn heretics. He excommunicated Queen Elizabeth.

A. D. 1572. Pope Gregory XIII. Pacific, ordered the new calendar, A. D. 1581, yet rejoiced at the massacre at Paris; created his natural son cardinal. Bowers, iii. 322.

A. D. 1585. Pope Sixtus VI. was exceeding cruel. He excommunicated, carried on war; was of great abilities, and a great enemy to the Jesuits.

A. D. 1590. Pope Urban VII. and—

A. D. 1590. Pope Gregory XIV. and—

A. D. 1591. Pope Innocent IX. All died nearly as fast as elected.

A. D. 1592. Pope Clement VIII. restored the Jesuits.

POPES OF THE SEVENTEENTH CENTURY.

A. D. 1605. Pope Leo XI. died within the month.

are eminently wild men; their hand against every man, and every man's hand against them, yet they dwell in the midst of their brethren. The horse is petted as a child, but the camel is sacred and precious. Mecca has surpassed the luster of the forty-two cities. The remarkable circumstances related of Ishmael, Gen. 16 and 21, were; first, that he should beget twelve princes; and, second, become a great nation; third, be a wild man; fourth, dwell in the wilderness; fifth, and be an archer; sixth, his hand should be against every man and every man's hand against him; seventh, yet he would dwell in the midst of his brethren. These have been wonderfully verified; historians testify that,

1. "Even in our days the Arabians have twelve kings."

2. "The Saracens erected one of the largest empires that ever was in the world."

3. "That they dwell yet in the wilderness."

4. "And are emphatically a race of wild men."

A. D. 1605. Pope Paul V. Under this "vice God" took place the famous gunpowder plot designed to blow up the English House of Parliament. Catholic duplicity is seen in their defense of the priest, Garnet, who confessed, and of course absolved the murderers before-hand. Reeves, 580.

A. D. 1621. Pope Gregory XV. canonized Ignatius, the founder of the Jesuits.

A. D. 1623. Pope Urban VIII. soon commenced war, but was better than the popes in general.

A. D. 1644. Pope Innocent X. is famed for indolence and ignorance.

A. D. 1655. Pope Alexander VII. was mean, crafty, and hypocritical.

A. D. 1667. Pope Clement IX. was virtuous.

A. D. 1670. Clement X.

A. D. 1676. Pope Innocent XI. abolished some of the abuses of former popes, and commanded, on pain of excommunication, women of all ranks to cover their bosoms and arms, and prohibited music to females.

A. D. 1680. Pope Alexander VIII. undid all that the former had done.

5. "And are the most noted archers."

6. "Live by prey and rapine, robbers by land and pirates by sea."

7. "Live in tabernacles or tents, and lived in ancient times, as now;" and as Ishmael, who died in the "presence of his brethren." Gen. 25 : 47, 48.

Gibbon tries his strength against those gigantic pillars of the Christian temple. His outset is so sanguine, his strength so soon exhausted; his effort is so futile and his failure so signal; his admissions are so important, that I present his own language:

"The perpetual independence of the Arabs has been the theme of praise among strangers and natives, and the arts of controversy transform this singular event into a prophecy and a miracle, in favor of the posterity of Ishmael. Some exceptions, that can neither be dissembled nor eluded, render this mode of reasoning as indiscreet as it is superfluous. The kingdom of Yeman has been successively subdued by the Abyssinians, Persians, the Sultans of Egypt and the Turks. The holy cities of Mecca and Medina have repeatedly bowed under the Scythian tyrant; and the

A. D. 1689. Pope Innocent XIII. was a pretty good man, but contended for infallibility.

POPES OF THE EIGHTEENTH CENTURY.

A. D. 1700. Pope Clement XI. A good pope found himself in a bad place.

A. D. 1724. Pope Benedict XIII. had no ability.

A. D. 1739. Pope Clement XII. was quarrelsome.

A. D. 1759. Pope Benedict XIV. was so good a man that they called him a Protestant.

A. D. 1768. Pope Clement XIII. was a great hypocrite and a curser, weak and undecided.

A. D. 1769. Pope Clement XIV. opened by dismissing the former minister, and saying that he would restore Christianity, and suppress the Jesuits, which united all the priests against him. He died of poison in a mass wafer.

A. D. 1775. Pope Pius VI. was a proud, gay gallant, who strutted, painted and perfumed his person. He was guilty of adultery, incest and sodomy; the fa-

Roman province of Arabia embraced the peculiar wilderness in which Ishmael and his sons must have pitched their tents in the face of their brethren. Yet these exceptions are temporary or local; the body of the nation has escaped the yoke of the most powerful monarchies: the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia. The present sovereign of the Turks may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people whom it is dangerous to provoke, and fruitless to attack. The obvious causes of their freedom are inscribed on the character and the country of the Arabs. Many ages before Mohammed, their valor in offensive and defensive war had been severely felt by their neighbors. The care of their sheep and camels is abandoned to the females. The martial youth is ever on horseback to practice the exercise of the bow, javelin and scimetar. The long memory of their independence is the firmest pledge of its perpetuity; their domestic feuds are suspended on the approach of a common enemy. And in the last hostilities against the Turks, the caravan of Mecca was attacked and

ther of numberless children. He opposed the liberty of France in 1791. In 1796 Napoleon took Rome. In 1798 Berthier declared Rome a republic. He said to the Pope, "This is the end of your temporal power," and took him prisoner to France. He died a prisoner, at Valence, in 1799.

POPES OF THE XIX. CENTURY.

A. D. 1800. Pius VII. was forced on Rome by Austrian bayonets. A. D. 1804 he went to France to crown Napoleon. Exciting insurrection on his return, he was arrested and brought to France where Napoleon said to him, "I am the successor of Charlemagne from whom you got your territories, and I revoke the grant." He remained a prisoner till the fall of Napoleon in 1814, when the Allied Powers restored him.

A. D. 1823. Pope Leo XII.

A. D. 1829. Pope Pius VIII. was popular.

A. D. 1831. Pope Gregory XVI. was a hater of the Bible and Bible societies.

A. D. 1846. Pope Pius IX. made a demonstration in favor of liberty; but afterward opposed it.

This is the boasted "unbroken chain of popes." I have presented the list as recorded; and the history as pillaged by about eighty thousand confederates. Their horses and camels, in eight or ten days, can perform a journey of four or five hundred miles, disappear before a conqueror, whose troops are consumed with thirst, hunger and fatigue, in the pursuit of an invisible enemy, who, beside the secret waters of the desert, scorns his efforts, and safely reposes in the heart of a burning solitude. Decline and Fall, v. 133.

Thus Gibbon admits and confirms the prophecy, refutes the spirit of his own objections, and proves to the Christian reader how futile are the efforts of infidelity against even the outworks of truth. The Arabs defied the Egyptians, resisted the Assyrians and the Persians, and were unconquered by Alexander, who expired while preparing an expedition against them. His successors vainly attempted to subdue them. The Romans were not able to reduce them. They continually committed depredations upon the Roman provinces with impunity.

The Arab personally free, the most worthy or the most

presented in standard Catholic works, such as Reeves, Du Pin, etc. Peter was not a pope, nor even bishop of Rome. There was no pope in the first three centuries. When the Roman Church was formed by Constantine and others, the bishops of Rome became tyrants; first religious, then temporal monarchs, with no settled mode of succession, but the vicissitudes of popular elections, the strength of mobs, the favor of kings, and the influence of bribery. Therefore the most of them are impostors. And the succession is a succession of impostors and of the promoters of vice. Portions of the time there have been bad popes, bastard popes, rival popes, a few good popes, and sometimes no pope. (Reeves, 65.)

Sometimes there were two and sometimes three, who after anathematizing each other for years, all were declared anti-popes, to give place to a fresh usurper. False or true, one or three, an Arian Liberius, condemning Athanasius; a Eutychian Vigilius, condemning transubstantiation, and "without a respected becomes the chief of his kinsmen. "Even a female of sense and spirit has commanded the countrymen of Zenobia." This single nation has stood out against the enmity of the whole world for near 4,000 years, while the great empires around them have risen and fallen. They are the only people beside the Jews who have existed as a distinct people from the beginning; and both boast of their descent from Abraham.

Mohammed's name signifies praised, glorious. His followers are called Musselmans, which signifies to yield up or dedicate; they are called by their enemies Saracens, from *Sarak*, to steal; they adopted the crescent upon their banner, the shape of the moon, when the prophet fled to Medina. "Mohammed was the best made man of all the Arabs of his time, surpassing all his cotemporaries in sagacity and good sense, so as to acquire the name of the faithful. The grandfather of Mohammed, and his lineal ancestors, appear in foreign and domestic transactions, as the princes of that country.

shadow of title stealing in like a thief;" Zosimus the Pelagian, or Honorius the Monothelite, the links remain; rusty, rotten, or missing; and the deluded fanatic sees a chain unbroken in the row of names.

When Pope Pius IX. ascended the papal throne, his liberal professions caused great hopes that the days of misrule were past. But as the principles of freedom began to spread, he became alarmed; and after vainly attempting to intercept their onward progress, fled from Rome on the 24th of November, 1848. The people of Rome, without seeming to feel the loss of God's vicegerent, pushed on the reformation, and, on the 11th of February, 1849, proclaimed a republic. They found, however, that the "Holy Father" was not idle. France had nourished the monster in the incipient stages of its existence, and did not forsake it then.

France, too, had proclaimed a republic; but too much inclined to man worship, she neglected her honest men to promote the dazzling man and lost her lib-

The father of Mohammed being devoted as a human sacrifice to the gods, was redeemed by an hundred camels. Mohammed was not born to fortune, but he acquired it by marriage, and in his wealth and family ties were laid the foundation of his future eminence. How different from the Founder of Christianity. Christ was born in poverty, Mohammed in affluence; Christ laid up no treasures on earth, Mohammed sought earthly treasures; Jesus was pure, harmless, sanctified, he licentious, impure, savage; Jesus was meek, gentle, merciful, he revengeful, vindictive, impetuous; Jesus' authority was attested by open miracles and the testimony of angels, his by his own word and his good sword. On the death of the prophet's father his uncle became his devoted guardian. But though he was not instructed in reading or writing, he engaged on his side the affections of his hearers by both beauty of person and dignity of appearance. "They applauded his majestic aspect, piercing eye, gracious smile, flowing beard, and com-

erty. Louis Napoleon was placed at the head of the republic. In him the pope sought and found sympathy. Rome founded a liberal government. The "Holy Inquisition" was closed; and a column was ordered to be erected to commemorate the overthrow of one of the greatest evils that darkened the face of the earth. The following letter, dated April, 1851, from a correspondent of the New York "Journal of Commerce," describes it thus:

"*Inquisition.* In Turin I met the American Consul to Rome, who had passed through the entire revolution, in the Eternal City; and who was present when the doors and dungeons of the Inquisition were opened by the decree of the Triumvirs; its prisoners released, and the building converted into an asylum for the poor. It was interesting to hear from the lips of an intelligent eye-witness the most ample confirmation of the published statements relative to the condition and appearance of this iniquitous establishment. The Holy Inquisition of Rome is situated near the Pota Cavalligeri, and under the very shadow of the sublime dome

manding presence." In his youth he accompanied the caravans of his uncle to Bostra, Damascus, and other places, where he could witness the unsettled state of the so-called Christian world, as struggling for life in the crushing coils of the Roman serpent. And when he married the rich widow Cadijah, and at the age of 28, he assumed a station among his countrymen capable of supporting his future pretensions. He did not preach until he was 38, and then spent four years in gaining proselytes.

The Arabs worshiped the sun, moon, and fixed stars. Human sacrifices were regarded as most acceptable offerings to deprecate public calamities. A boy was annually offered in sacrifice by the tribe of Dumatians (Gib. Dec. & Fall, v. 142); a royal captive was piously slaughtered by the prince of the Saracens, the ally and soldier of Justinian the Roman Emperor, who established the Catholic religion and slaughtered the Christians. The Arabs abstained from swine's flesh, and circum-

of St. Peter's Cathedral, and capable, in case of emergency, of accommodating three thousand prisoners. The Consul was particularly struck with the imposing dimensions of the 'Chamber of Archives' filled with voluminous documents, records and papers. Here were piled all the proceedings, and decisions of the 'Holy Office,' from the very birth of the inquisition, including its correspondence with its collateral branches in both hemispheres. Upon the third floor, over a certain door, was an inscription, 'Speak to the first Inquisitor,' over another, 'Nobody enters this chamber, except on pain of excommunication.' That chamber was the solemn hall of Judgment, or Doom room, where the fate of thousands has been sealed in death. Over a door directly opposite, was the inscription, "Speak to the second Inquisitor." Upon opening the door of that apartment, a trap door was exposed, from which the condemned, after leaving the hall of Judgment, stepped into eternity. The well or pit beneath the trap door was built in cylindrical form, ninety feet deep, and so ingenuously provided with projecting knives and cutlasses, that the bodies of the victims must have been dreadfully mangled in the descent. At the bottom of cised their children at the age of puberty. They were instructed in the Christian religion by the Manicheans and Nestorians, who sought refuge among them from Roman persecution.

Mohammed waited no longer. At night, he heard a knocking at his door. He opened it; the Angel Gabriel bid him follow him. He mounted a beautiful white beast, whose speed was as lightning; its name Aborak. It had stood idle since ridden by Christ. It had carried all the prophets in their turn. At Jerusalem, the horse was tied to a rock by Gabriel, and both ascended to the seven heavens on a ladder of light from the midst of the dead prophets and saints, who saluted him and requested his prayers in their behalf. The first heaven at which they arrived was opened by a porter, and Mohammed discovered it to be of pure silver, filled with angels in the form of birds. Here also was Adam, who desired an interest in his prayers. He then again commenced his next ascent. Each heaven was five hundred days' journey above the

this abyss were quantities of hair and bones, also in several of the lower chambers were found human bones. In some places they appeared to have been mortared in the wall. The usual instruments of torture in such establishments were likewise manifest. All the hopes of the people were soon blasted; soon the strong argument for popery, which had so often confounded all its adversaries—a powerful French army—invested the city. The resistance was valiant, but vain. July 1, 1849, Rome again fell under popery. Tyranny and misrule were soon established. The blood of the best citizens was poured out like water; and popery was itself again. In May, 1850, the "Holy Father!" was reinstated in the Vatican, all the scene bristling with foreign bayonets. And seated far above all that is called God in the Catholic Church, he called a council to declare himself infallible. A. D. 1861 Cardinal Vicar Apostolic posted the following:

INVITIO SACRO.

"In a few days Rome will receive within her walls pastors coming from all the countries of the world, and the solemn day consecrated to the Immaculate Conception of Mary draws near—a other. The first, of silver, in which dwelt Adam; the second of gold, in which dwelt Noah, with double the number of angels. The third was of precious stones. In this dwelt Abraham, the number of angels increasing in the same ratio in every successive heaven. In the fourth dwelt Joseph; this was of emerald. In the fifth dwelt Moses; this was of adamant. The sixth was of carbuncle, and here dwelt John the Baptist. The seventh was of Divine light, and he found Jesus Christ. Each asked Mohammed to pray for him, until he came to Jesus. The prophet, not wishing to offend the Christians whom he hoped to proselyte, thought it prudent to solicit the prayers of Jesus, instead of having Jesus solicit his. Here Gabriel left him, to ascend to God, with whom he now talked, and saw the words, "There is but one God, and Mohammed is his prophet." He returned as he came. His story received no credit at first, but finally, among the factions of Medina, some sought shelter under his wealthy, pow-

day which will be more memorable in the future, since it will witness the opening of the council. Therefore, all true sons of the Mother of God address themselves with the greatest affection to her whom St. Cyril called *norma rectæ fidei*, the norm or rule of the true faith, and they address themselves to her, in order that just as she was personally at Jerusalem, the teacher of the apostles and their companions in prayer, to call down the sanctifying Spirit from heaven upon the council, so she may preside to-day over the new assembly gathered under her maternal protection, and that by her mediation she may obtain all the favors of which God has made her the arbiter and dispenser. Hasten all to the *Triduo* of the church of the reverend Capuchin Fathers.

"We also exhort you to attend in the same church the *Triduo* of Jesus of Nazareth. We feel assured, O Romans, that you will second our paternal desire, and that, prostrate before the venerated image of Immaculate Mary, you will invoke her as your hope, and as the hope of the Catholic Church, and Mary will once more prove to the enemies of the truth how justly the sacred liturgy speaks thus of her: *Cunctas hæreses sola interemisti in universo mundo.*"

erful, and sagacious wing. When the populace became enraged, he fled to Medina, and formed scouting parties, which he sent to make reprisals, and thus commenced his religion.

Mohammed's Testimony to Christ. "Verily, Christ Jesus, the Son of Mary, is the Apostle of God, and his word which he conveyed unto Mary, and a spirit proceeding from him—honorable in this world and the world to come." "Yet Jesus was a mere mortal, and at the day of judgment his testimony will serve to condemn both the Jews, who reject him as a prophet, and Christians, who adore him as the Son of God." Paradise, to Mohammed, was a place of groves, fountains, rivers, pearls, diamonds, robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, numerous attendants, and sensual luxuries. "Seventy-two Houris, or black-eyed girls, all of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be enjoyed by the meanest believers; and a moment of pleasure be increased to

Thou alone hast destroyed all heresies in the whole world.

A. D. 1870. July 21. In a brief dispatch, the Dogma of the Infallibility of the Pope was proclaimed at Rome on Monday last.

A public session of the council commenced at 9 in the morning, with the celebration of mass. The Holy Father arrived at the conclusion of the mass, when prayers were offered, invoking the aid of the Holy Spirit. The Fathers were then called upon for votes on the entire schema of Primacy and Infallibility, and it was adopted by the figures before reported.

Total number of Catholic bishops in the world, 1590.
Present non resident, 499.
Resident, 1091.
First vote affirmative, 450.
First vote negative, 88.
Final vote affirmative, 538.
Final vote negative, 2.
Number not voting 1050.

The Pope then appeared and promulgated the new article of faith, and the ceremonies closed with a *Te Deum*, in which all members of the council and spectators joined with enthusiastic devotion.

a thousand years of enjoyment, and the faculties increased an hundred fold; and contrary to vulgar tradition heaven is equally attainable to both sexes."

Mohammed's first converts were his wife, servant, pupil and friend. In an assembly called for the purpose, he offered the treasures of this world and that to come to whoever would embrace his religion. "Who," said he, "will be my companion and vizier?" For a long time none answered, when Ali, his cousin, exclaimed; "O, Prophet! I am the man; whosoever rises against thee I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O, Prophet! I will be thy vizier over them." Mohammed embraced him with transport, and thus was displayed the spirit of the Musselmans.

"The sword," said he, "is the key of heaven and hell; a night spent, a drop of blood shed in the service of God is of more avail than two months' fasting and prayer." He conquered the Kœrish, and multitudes flocked to his banner. He butchered and plundered the Jews of Ara-

Napoleon, Emperor of the French, kept an army at Rome to protect the impostor; but Napoleon having declared war against Prussia he was compelled to withdraw his troops.

A. D. 1870. September 2. Napoleon, Emperor of the French was defeated at Sedan, and surrendered himself and an army of 120,000 men to King William of Prussia, against whom he had wantonly declared war six weeks before.

A. D. 1870. September 13. The Italian army appeared before Rome. The reporter says:

"September 20th at five o'clock precisely we heard the first shot. On the Prussian Minister entering the Pope's apartment, Pius IX. came forward and begged that he would go at once to General Cadorna and ask him to send him some troops to re-establish order. The soldiers had fired on the populace, and things were looking very awkward.

"At nine o'clock a bomb-shell fell on the roof of St. Agnes Church. It smashed the ceiling and fell into the church. An order was immediately given to several soldiers to mount to the top of the tower and hoist the

bia, and Catholics were satisfied; subdued Mecca, conquered Arabia, measured arms with the Romans, and died at the age of 63, exclaiming, in broken accents, "O, God—pardon my sins—yes—I come—among my fellow-citizens on high," and thus expired on a carpet on the floor. The army, about to march for the conquest of Syria, halted at the gates of Medina; the chiefs assembled around the dying prophet. "How can he be dead—our witness, our intercessor, our mediator with God? By God! he is not dead!" And Omar, unsheathing his sword, offered to strike off the head of the infidel who should say Mohammed was dead. But the prophet was buried—not suspended in the air at Mecca—but buried at Medina.

Mohammed despised pomp. He with his own hands kindled the fire, swept the floor, milked, and mended his own shoes and garments. He interdicted wine; but gratified his appetite for perfumes and women. And his religion allows four wives; but some special revela-

white flag of the Geneva Convention. The fire had ceased and the Zouaves had hoisted the white flag. A battalion of *bersaglieri* mounted the barricade, when those villains of Zouaves fired again, killing on the spot Signor Pateliere, Major of the battalion. General Caseny, with his wounded arm and his staff, marched in front, sword in hand, to the barricade. The first officer who advanced was Signor Valuziani, who was exiled from Rome eleven years ago, and was now all too happy to see his native country again. Just as he reached the top of the barricade he fell dead, struck by a bullet in the forehead. The soldiers mount the barricades with jolly faces. The Colonel of the regiment rides to the very top of the barricade. He has his cigar in his mouth, looks proudly on his soldiers, and little cares for the bullets whistling about his face. The troops have occupied the gates, the Papal artillery is surrendered, and the fire has ceased.

"The Piazzi del Terunni was full of Papal artillery—a regiment of Zouaves and a squadron of cavalry. Piazzi de Monte Carallo was also occupied by Papal artillery. All were disarmed by the Forty-first. The people began to pour in from every quarter, with tricolor flags

tions granted him greater latitude, and the female sex, without reserve, was abandoned to his desires. He espoused, however, but seventeen wives (Gib. v. 185); eleven enjoyed in turn his conjugal society. All his wives were widows before he married them except Ayesha, whom he espoused at the age of nine years. His amours with Zeineb, the wife of Zeid, and Mary, injured his reputation; but the Angel Gabriel descended to ratify the deed, and assure the prophet of God's indulgence. On the death of Cadijah, he ranked her with the sister of Moses and Mary. "Was she not old?" exclaimed the youthful Ayesha. "Has not God given you a better?" "No, by God," said Mohammed, "there never can be a better."

Conquests. On the death of the prophet the Arabs prepared to conquer the world. They attacked at the same time the Romans and the Persians, and in ten years reduced to obedience "thirty-six thousand cities destroyed four thousand churches, and erected four

in their hands, shouting like mad for the King and the army. The squadruglari, composed of persons sentenced to the galleys or imprisonment for criminal offenses, but released to form a military body solely dependent on the Church of Rome, were expected to make mischief, but were surprised and made prisoners.

"The General commanding one of the brigades was soon surrounded by the people, who kissed his hands and even the legs of his horse, and cried, 'Long live our liberators!' The Italian flag was soon hoisted on the capital, the bells were peeled, the military band played the Royal March, and thousands of voices cried, 'Long live Victor Emmanuel!' Old men and women are seen embracing the soldiers, holding them tight by the waist, and crying out, 'Don't leave us any more in the hands of that brute, the Pope, his priests and his brigands!' The long and fine street of the Corso looks like a fairy scene, with its thousands of colored lamps and its windows covered with flags."

Rome, September 22. The following proclamation is posted in every quarter of the city:

"Romans—The goodness

teen hundred mosques; and in one hundred years from the flight, their arms extended over Persia, Syria, Egypt, Africa and Spain." These conquests will only so far occupy our attention as connected with the great apostacy, and resulting in the crusades.

The revelator, in speaking of their depredations, says that "it was commanded them that they should not hurt the grass of the earth, nor any green thing, neither any tree." Rev. 9 : 4.

A. D. 632. The infidel historian says the Arab chief bade his men to "destroy no palm trees, nor burn any fields of corn, cut down no fruit trees, nor do any mischief to cattle." Gib. v. 215.

The revelator said that they were commanded to hurt "only those men which have not the seal of God in their foreheads." Rev. 9 : 4. The historian says that they were thus instructed: "As you go you will find some religious persons who live retired in monasteries, and propose to serve God that way: let them alone, and

of our right and the valor of our arms have in a few hours brought me among you to restore to you liberty. Now your destinies and those of the nation lie in your own hands. Strong by your sufferings, Italy will at least have the glory of solving that great problem which so terribly has been a burden to modern society. Thanks to the Romans, also, in the name of the army, for the heartfelt reception you give to us. Continue to preserve, as you did to this day, the public order, because without it there is no liberty possible. Romans, the morning of the 20th of September, 1870, marks a memorable epoch in the history of Rome. It has again returned, to be forever the great capital of a great nation. Long live the King. Long live Italy."

"The losses of the army are about two hundred dead and wounded.

"The Pope desiring to drive through the city, General Cadorna gave orders that the same honors be paid him as to a king, and to the cardinals as to princes of the royal blood."

A. D. 1870. June 18. Napoleon declared war. September 2. Napoleon was made prisoner. September 20. Rome was taken by the neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the Synagogue of Satan, who have shaven crowns: be sure you cleave their skulls," etc. Gib. v. 215.

CONFESSION OF ISLAMISM.

"I deny him that was crucified, and whoever worships him. And I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, and Mohammed for my prophet, who was sent to lead us in the right way, and to exalt the true religion in spite of those who join partners with God."

Fall of Damascus. Four days' journey brought them to Damascus. Challenges were given by the chiefs, and many fell in single combat. Caled, an Arab, after a severe contest, overthrew his antagonist and made him prisoner, and was advancing to meet a second in single combat. "Repose yourself a moment," said Derar, "and permit me to supply your place; you are fatigued with

Italians; and the Prussian army marched on Paris.

A. D. 1870. October 27. King William of Prussia telegraphs the Queen:

"This mornig Bazaine and Metz capitulated. One hundred and fifty thousand prisoners, including twenty thousand sick and wounded, army and garrison, laid down their arms this afternoon. One of the most important events of the war. Providence be thanked.

"WILLIAM."

London, October 28. "The whole number of prisoners is now reported at one hundred and seventy-three thousand, including three marshals and six thousand officers."

A. D. 1870. October 27. Paris is surrounded; the Grand Army of France is destroyed. Over 300,000 have been taken prisoners, and Juan, the son of Victor Emmanuel, King of Italy, is invited to become King of Spain.

A. D. 1870. It is now 1115 years since the first pope-king, and now the present pope has ceased to be king.

THE HERETICAL POPES.

All the popes, pagans ex-

fighting that Christian dog." "We shall have rest in the world to come," he replied, and encountered and vanquished a second champion, and the heads of the two papists were indignantly hurled back into the city.

Seventy thousand Romans sent for the relief of the city were met and conquered by Derar, with forty-five thousand Moors; after which Damascus was again invested, and, after a siege of seventy days, submitted to the rules of the false prophet. Abyla next fell; Heliopolis and Emesa were overwhelmed. Under the walls of the latter city a young Arab exclaimed, in the heart of the battle, "Methinks I see the black-eyed girls looking upon me, one of whom, should she appear in this world, all mankind would die of love of her. I see in the hand of one of them a handkerchief of green silk, and a cap of precious stones, and she beckons me and calls out, Come hither quickly, for I love thee." After this exhortation he charged furiously, and fell, struck through with a javelin. A. D. 633.

cepted, have belonged to the Catholic heresy.

A. D. 337. Pope Julius was the first pope chosen over the Catholic Church.

A. D. 352. Pope Liberius who signed the Arian Creed was the second. Mil. ii. 94.

A. D. 417. Pope Zozimus, the Pelagian heretic, was the forty-second. Bowers, i. 152.

A. D. 548. Pope Vigilius, the Eutychian heretic, who "stole into the chair like a thief," was the sixtieth. Reeves, p. 180.

A. D. 590. Pope Gregory the Great was the sixty-fifth pope. He wrote against the title of universal bishop or pope. Bowers, i. 189.

A. D. 625. Pope Honorius, the "Monothelite heretic," was the seventy-first. Bowers, i. 434. Reeves, p. 207.

A. D. 755. Pope Stephen III. received of King Pepin territory for a kingdom, and was the first king-pope. Reeves, p. 224.

A. D. 905. Pope Sergius III. was the one hundred and twenty-second. The popes for most of the tenth century were the creatures and

A. D. 637. The army of the false prophet advanced upon Jerusalem, and another mosque was there erected. They then advanced upon Aleppo and Antioch, taking Cesarea, and making a full conquest of Syria and Egypt.

On the western side of the Nile, east of the pyramids and south of Delta, Memphis, fifty miles in circumference, stood as a monument of Egypt's ancient greatness; but the ancient capital was eclipsed by the rising grandeur of Alexandria. This now fell before the conquering legions of the prophet, as his troops poured forth from the conquests of Syria to those of Egypt. The Jacobites received the Saracens as their deliverers, seeking refuge from the rapacity of the beast under the banner of the false prophet. To their Chief Mowkawkas the Arab Amron proposed the usual option, the Koran, or tribute of sword. "For myself and my brethren," replied the Jacobite chief, "we are resolved to live and die in the profession of the gospel and unity of Christ. It is im-

sons of prostitutes; and the sons of popes by prostitutes. "I should not be surprised if these bad popes were at this moment expiating their crimes in the penal fires of hell." Bishop Purcell, of Cincinnati, Debate with Campbell, p. 145.

October 28, A. D. 1870. The present pope, Pius IX., is a Marionite idolater, and worships Mary as the Mother of God.

CHRONOLOGICAL TABLE.

A. D., 1870, July 15, Napoleon III., "Eldest Son of the Church" (see p. 31), made war on Prussia, the only great Protestant State on the continent.

July 21, Rome proclaimed Papal infallibility, thus making a man a god.

September 3, "The Eldest Son of the Church" surrenders with his immense army to the King of Prussia.

September 20, Rome is occupied by King Victor Emmanuel, whom the Pope had most wickedly excommunicated.

October 2. 50,000 Romans vote against the Pope as their king, and 50 for him, preferring the excommunicated Victor Emmanuel for their king.

possible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute and obedience to his temporal successors." Two pieces of gold were required for every Christian capable of bearing arms; but old men, women, children under sixteen, and ministers of the gospel, were free. Alexandria fell, after a siege of fourteen months and a loss of twenty-three thousand Turks. The Arab chief, Amron, was pleased with the conversation of the Christian ministers, and one solicited the inestimable gift of that which to the conqueror was most contemptible, the great library. Amron would gratify him, but not without the consent of his chief. The caliph replied, "If these writings agree with the book of God, they are useless and need not be preserved; if they disagree they are pernicious and ought to be destroyed." Four thousand baths of the city received the volumes of precious truth now lost to the world, and six months were they thus supplied with fuel.

A. D. 755. Pepin, King of Paris, set Pope Stephen II. up as king. September 20, 1870, Pope Pius IX. came down again. The "Cincinnati Commercial" of September 28, 1870, quotes European papers, saying that the Italian troops were hailed as deliverers by the Roman people, as follows:

"Long live our liberators! Long live Victor Emmanuel!" Old men and women, embracing the soldiers, cried, "Don't leave us any more in the hands of that brute, the pope, his priests and his brigands."

During the five hundred years from the origin of the Roman Church in 329, to A. D. 755, the Catholic Church had so far demoralized religion as to render righteousness contemptible. The people who studied chiefly to be good were considered simple and unwise in theology. When they added to piety a regard for the Scriptures, and a corresponding disregard for "the doctrines and commandments of men," they were denounced by the government priests and political proselytes as Arians, Paulicians, Manicheans, and heretics. The chief virtue in religion was to accept enthusiastically the party creed and clamor vigorously for favorite men and measures. Popular laymen, even non-professors, Deists and Pagans, were chosen priests and bishops, in order to strengthen by political alliances the ruling party. To be a sinner, a gross sensualist, drunkard, glutton, or debauchee, subjected one to no censure of the church; but to differ one hair's breadth from the received opinion, subjected one to the loss of every right of citizenship and humanity. Let there be two men, Christian Evangelist, and Roman Catholic. Roman Catholic rejects every moral virtue and cultivates every vice; yet, if he curses in favor of the Catholic Church, and in his debauches does not deny that religion; if he anathematizes heretics, and is willing to exterminate Arians, abuse their persons and seize their property, he may live respected as a good Catholic, die in peace, and, perhaps, be canonized as a saint. Christian, on the other

hand, cultivates piety, practices prayer and good works, reads his Bible, and has charity for those who do not curse heretics; and more, perhaps fails to see perfection in the dominant creed. Christian will be hated, persecuted, stripped of his property, thrust into the inquisition, anathematized, tortured, and burned to ashes. No crimes, not even murder, arson, and treason, crowning a wicked life, called for death without pity, except the imaginary heresy of denying the popular creed. The emissaries of Satan, however wicked, were objects of mercy. The faintest deviation of thought in the good man deprived him of safety, pardon, or pity.

The Roman Church had totally apostatized. It had:

I. Reversed the First Commandment. "Thou shalt have no other gods before ME," by Tritheism. It denied Christ. For to say that there is no Christ but God, that God is the only Savior, is simply deism, and a virtual denial of the Son.

II. It reversed the Second Commandment by worshiping graven images; especially in representing two persons; of what it called the God; of whom no image was made; in the image of a man and a dove.

III. It reversed the Third Commandment, not only by profane swearing, but by absolving whole nations from their oaths.

IV. It reversed the Fourth Commandment by doing away with the Sabbath of God's word, and instituting Sunday as a holiday.

V. It reversed the Fifth Commandment by encouraging children to rebel against, and murder their parents, when not Catholics.

VI. It reversed the Sixth Commandment by instituting the wholesale slaughter and inhuman butchery of all dissenters.

VII. It promoted adultery by "commanding not to marry," and practicing concubinage and fornication.

VIII. It reversed the Eighth Commandment by seizing the churches of dissenters.

IX. It violated the Ninth Commandment by bearing false witness in all of its records of history concerning the faith of dissenters.

X. It reversed the Tenth Commandment by availing itself of the property and persons of others to enrich its treasure, or gratify its lusts.

XI. It annihilated the ordinances by reducing baptism to christening, and the supper to a wafer.

XII. It excluded the teachings of Christ and his apostles and prophets, by supplanting the Bible with human traditions, and filling the churches with pagan robes and rituals.

XIII. It excluded the kingdom of heaven, by "baptizing" the whole population into the church, and teaching their salvation without the new birth or piety. Its divisions of the Godhead, its worship of saints and images, its ostracism of the known language in its service, its jugglery in pretending to make a wafer creature God; its worship of this creature; its granting indulgence to all who cut the throats of Christians, "heretics;" and of Mohammedans, can never be defended, and leaves that corporation with as little title to the claim of the true church as any other human conspiracy or combination to overthrow the true faith. See the close of Roman History, p. 404.

XIV. The object of a society is seen in its terms of membership. This society neither requires conversion for membership, nor excludes for sin. It admits unconverted nations, and excommunicates only those who oppose its dominion.

XV. It, with all large societies, embraces many pious people: but as these are in it incidentally, while the masses are wicked, of the same relative character of wicked nations; these can not constitute it a church; or even a religious society.

XVI. The Roman Church is a spiritual empire, a political despotism, an image of the old Pagan empire, having the common desire of all men to reform the people, but by its system of traffic in religion, corrupting the morals, undermining the power, eating out the substance, and destroying the liberty of the people.

MOHAMMEDANISM ESTABLISHED.

"And when they had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Rev. 6: 5, 6.

"Two epistles of Gregory VII. have the double object of soothing the Catholics and courting the Moors. The pope assures the sultan that they both worship the same God, and may hope to meet in Abraham's bosom." But the flattery was inadequate to the revival of the Romish religion, which sank irrecoverably. The Catholics of Spain were more than half Musselmans. They abstained from wine and pork, and practiced circumcision. The pope would have adopted Mohammed's religion if Mohammedans would have bowed to the pope.

It was the amusement of the Saracens to profane as well as pillage. "At the siege of Salermo, a chief, spreading his couch on the communion table, sacrificed each night on that altar the virginity of a Christian nun. In the midst of his voluptuous intercourse, a beam from the roof slew the emir, and convinced the Romans of a miracle." See Baronius Ec., A. D. 874, No. 2.

Arabs at Constantinople. A. D. 668. Only forty-six years after the flight, the disciples of the false prophet appeared before the gates of Constantinople, the capital of the Roman Empire, and the bulwark of the Eastern Church. But the besiegers had neither properly estimated the strength of the capital nor the resources of the citizens, and, after an ineffectual siege of six months, they retired. For six years they renewed their attacks, until the last expiring ray of hope disappeared, and the last effort of patience was exhausted. They then retreated with a loss of over thirty thousand Musselmans. In 716 another attempt was made upon the capital, with like success. Upon the first news of their approach the granaries and stores were replenished, and all persons not provided for a three years' siege were expelled from the city. The attack was conducted with valor and enterprise. Eighteen hundred

vessels conveyed them to the shore. One hundred and twenty thousand Arabs followed the caliph's brother. The false prophet threatened the destruction of the beast. But the fire-ships of the Greeks were launched against the vessels of the Turks, and they were all involved in irretrievable ruin. The land forces continued the siege. Two numerous fleets revived their resources, but the fire-ships of the Greeks were still destructive. Famine finally prevailing, produced pestilence, and pestilence despair. After a siege of thirteen months the gathering forces of Europe caused a hasty retreat.

The success of the Mohammedanism was in the apostasy, oppression, and sectarianism of the Roman Church. Though the Christians were confounded with and condemned as Arians, their persecutors could not agree as to which of their various heresies should be the one Catholic Church; and the sectaries who joined in oppressing the Christians were in turn oppressed. The Monophysites, or Jacobites of Egypt, when they could not rule, desired no part in Popery, but sought shelter under Mohammed. The Nestorians of Syria preferred the iron scepter of the prophet to the deceptive coils of the beast; and multitudes of other sectaries sought peace and security from Popish cruelty under an infidel power.

Toward the close of the tenth century, Pope Sylvester II. sounded the tocsin of war, issuing a circular letter in the name of the Church of Jerusalem, exhorting the powers of Europe to unsheathe the sword against the false prophet.

A. D. 716. Rathbod, King of the Frisons, was entering the font, when he asked the Catholic priest whether the ancient kings of his nation were in the paradise they promised him, or in the hell which was threatened? "Be not deceived," said St. Vulfran, "they died without baptism, and are damned; but he that believeth and is baptized shall be happy with Christ." Rathbod withdrew his foot, saying he preferred the society of his princely ancestors to that of the beggars in the kingdom of heaven.

A. D. 721. A council at Rome forbade godfathers and godmothers to marry one another.

A. D. 726. The Emperor Leo imbibed a great horror of image worship; and Pope Gregory II. caused a rebellion against him, and the tribute of the Italians to be withdrawn.

A. D. 731. The Arabs invaded France; but although for a while successful, yet Charles Martel attacked them near Tours, and after six days of martial combat, the seventh saw the defeat of the Arabs; and the monks averred that three hundred and seventy-five thousand Saracens had been crushed by the hammer of Charles. This was the first great check given to Mohammedan arms in the eighth century.

*A. D. 787. The Second Nicene—Seventh General—Council was held. Jortin says: "It is well if there was one amongst them who could write his own name." iii. 78.

A. D. 788. A council in England forbid docking horses' tails or ears.

A. D. 789. The Polish bishops made a law, that "he who ate flesh during lent should have his teeth pulled out."

Reeves says, that "many Christians were found in Bavaria, but they seemed little better than the heathens." p. 219. This is because they were not Catholics. Indeed, we are not to suppose the common people yet Catholics anywhere. The Roman Church existed as a hierarchy, a religious aristocracy of bishops, priests, monks, nuns, etc. The masses of the people, as far as they were religious, were Christian. We are not to suppose that all were Catholics who attended the Roman Church. Governments are powerful, and resistance sometimes impossible.

Popes were now seeking sensual indulgence, worldly pomp and aggrandizement in Rome. The Mohammedans were subduing the best provinces of Asia. The Christians were anathematized as Arians, Nestorians, Manicheans, and Paulicians, and suffered for their religion; yet, amid storms of persecution, they carried it to unknown lands. "The Nestorians of Chaldea were carrying the lamp of Christianity among the barbarous nations."

Learning was almost wholly neglected. The whole course of science was confined to grammar, rhetoric, logic, arithmetic, geometry, music and astronomy, taught in a most barbarous manner, and confined to the priestly bounds of the circumference of Catholic bigotry.

Three hundred years popery had been striving to subjugate the Christians. In the days of Theodosius the priests obtained command of the throne, which they held with firmness. Whoever was emperor the bishops ruled, and the succession was determined by political priests and juggling bishops, who gambled in the souls of men. The State Church was governed by priests, who looked to the governments for their bread and their power. It was a political hierarchy; a union of pontiffs, priests and emperors. The true church, like the Hebrew children, walked in the midst of fire. It is hard, even by power, to change the religion of a people. Three hundred years of slaughter found the Christians still a people and a church, preserved by Him who gave the promise, "The gates of hell shall not prevail against her." They were given to the sword, but the sword became sick of the slaughter. They were delivered to the assassin, but the assassin's arm wearied with the work. The martyrs accepted the funeral pile as a fiery chariot for glory, and the sword as the ford over the Red Sea to the better country; and still the multitudes crowded the shore. Millions may be quickly computed, but their butchery is a slow process.

Arius held "the incomprehensibleness of the divine essence." Jortin, ii. 400.

Eunomius said: "In vain did our Lord call himself the door, if no one enters through this door to the knowledge and contemplation of the Father: in vain did he call himself the way, if he has not made it easy for those who would do so to come to the Father. How could he be the light, if he did not enlighten men?"

Arius and Eunomius made the incarnationof the Logos to consist simply in his becoming united with a human body. If in such passages Trinitarians met them with the

distinction of the two natures, they charged them with denying the true personal unity of the one Son of God and the one Christ, and making two Sons of God and two Christs.

"Whilst, by Arius and Eunomius, the older church doctrine of Christ's humanity was brought up anew," Sabellianism and Samosatanianism were repeated over again in the doctrines of Marcellus of Ancyra and of Photinus and winked at by Athanasius and Pope Julius. Neander, ii. 395.

Pricillian, Neander thinks, was made to confess on the rack doctrines or practices which he did not hold. The Catholics were bitter, pitiless and unjust, and abused all the opponents of the State religion as Arians, though they had not received their faith from him. Yet they all generally agreed in distinguishing the Logos in God, from the person of Christ, contrary to Paul of Samosata and the Catholics. Neander, ii. 290.

The Jews, as well as the Christians, felt the bitterness of persecution. The Bishop of Alexandria led his monks to the attack of the synagogue. The Jews, unprepared to resist, saw their houses of prayer leveled to the ground by the Episcopal warrior, who rewarded his followers with the spoils of 40,000 Jews, whom he stripped of their wealth and expelled from the city. Orestes, the governor, complained, but five hundred armed monks answered his appeal by a volley of stones, and he fell, covered with blood The citizens hastened to his rescue, and the leader, Amonius, was punished by the governor, but canonized by the Church.

A. D. 428. Hypatia, the female philosopher, was the ornament of the schools of Athens and Alexandria; she insensibly turned from the charms of youth to the lessons of geometry and ethics, and disciples of every rank listened to the instruction of her academy. The bishop was tossed upon the tumultuous waves of bigotry, hate, and envy. She was "torn from her chariot, stripped naked, dragged to the church, her flesh scraped with sharp oyster shells, and her

quivering limbs cast into the flames," under the sanction of Cyril of Alexandria. (Gib. iv. 394.) The people of the East had not adopted the scheme of the two natures of Christ; and—

A. D. 482, Jerusalem was overrun with monks. They pillaged, burnt, murdered, and defiled the sephulcher with blood to establish one nature. In Egypt Proterius commanded two thousand soldiers; but the patriarch was murdered in the baptistery, his flesh given to the flames, and his ashes to the wind, and "Timothy, the Cat," succeeded Dioscorus. Gib. iv. 411.

Stigmatized as Arians, the people of Constantinople "braved the severity of the laws, their clergy equaled the wealth and magnificence of the senate, and the gold and silver were seized by the rapacious hand of Justinian." A bishop named as Inquisitor of the Faith, sternly discovered all heretics. The great Photius, choosing between popery and death, preferred to die a pagan, and escaped the power of the priest by suicide. The Samaritans of Palestine, rejected by Jews, Pagans, and Catholics, when proffered by Justinian baptism or death, rejected the former, and twenty thousand were slain, and twenty thousand were sold into slavery. One hundred thousand Roman subjects were exterminated. The remnant of the people received Catholic baptism from the murderers, and Justinian left his Catholic converts in possession of the smoking ruins of their former fruitful provinces. Gib. iv. 417.

Haweis says that Arianism greatly prevailed among the barbarous nations (i. 400). Pelagians, Monothelites and Nestorians all opposed the Catholic corporation. In Italy, Germany, Spain and Southern France an "innumerable company" existed of the meek and lowly of all nations, principally of those who abhorred the Roman corporation, which seemed to be entirely forsaken of God, and fast descending into the deepest vaults of infamy. The important thing; the one thing needful; the pearl of great price, is the hidden treasure of goodness, embracing purity and charity, love to God and man, without which it is little

difference what the creed is or what the name. This, with virtue, learning and philosophy were gradually decaying. Logic was looked upon as the principal wisdom. The Roman priests stood between the governments and the people and by authority held the keys to the avenues of knowledge, and generally locked the gates and put the keys in their pockets, neither entering in themselves, nor suffering others to go in. The Bible began to be suspected of heretical influence. To burn Manicheans and Paulicians was regarded as both a duty and an amusement.

MANICHEAN AND CATHOLIC CONTROVERSY.

Jortin says: "This also is what Faustus fails not to retort upon Augustine, and to represent the Catholics as schismatics who, having separated themselves from the Gentiles, had retained many of their errors and superstitions. 'You have substituted,' says he, 'your *Agapæ* to the sacrifices of the Pagans, and to their idols your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wines and feasts; you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their *manners*, those you have retained without any alteration. Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them.' 'The Pagans serve the Deity by temples, images, altars, victims, perfumes. As for me, I serve him in another manner, and have quite another notion of the worship which is agreeable to him. It is I myself, if I be worthy of it, who am the reasonable temple of God. I receive in me Jesus Christ, his Son, the living image of the Divine Majesty. A soul instructed in the truth is God's altar; and as to the honors and sacrifices due to him, I hold them to consist of pure and pious prayers. How, then, can I be a schismatical Pagan?"

"In this description," says Jortin, "we may discern the worship of the Christian Church, before it was altered by the mixture of numberless Pagan or Judaical ceremonies, and corrupted by secular pride. So that if Faustus be not an audacious liar, which there is no reason to think, there was nothing reprehensible in the Manichean worship. Manichæus, who separated himself from the Catholic Church in the third century, retained the worship as he found it.

PURITY OF THE CHRISTIANS.

Christians are known by their spirit and their character. Do not despise those who are destroyed for their religion. The martyr may be orthodox, since his destroyers can not be. Jesus gave the rule, "Ye shall know them by their fruits."

The Christians had a reputation for virtue which was the very opposite of the character of the Catholics. Jortin relates that it was said of the Christians by Paulus Warnefridus:

"It was a wonderful thing, that in their kingdom, there were no thefts, no robberies, no oppression, no secret fraud, no open violence; but every one traveled secure and without fear." Jor. iii. 66.

This shows the reputation of the people slaughtered by the Romans, as given by their enemies. Almost every king called Arian is described by Catholic historians as tolerant, mild and just. Such were the kings Odoacer, Theodoric and Hilderic. The Catholic subjects returned abuse for this indulgence, called those Christian princes heretics, and watched every opportunity to betray. "But then the Romans persecuted universally."

If these Christians were enemies to Christ, why did they die for him? Jortin well says: "Many of the Marcionites suffered martyrdom. Why were these men put to death? Because they were heretics? No; but because they acknowledged Jesus to be the Son of God, and would not renounce him, and sacrifice to idols."

At the close of the eighth century the Christians still pursued their spiritual work. Those who labored most faithfully in Syria were anathematized by the Romans as Nestorians, but called themselves "Syrian Christians." Those of Africa were persecuted as Donatists, Monophysites, Monotheletes and Abyssinians. In the South of France they were called Jacobites, Paulicians and Manicheans. In Italy, and most of the Western nations, Arians. Romans called themselves Catholics, and were called also Melchites or Royalists. The Imperial government, with all its splen-

dor, was not able to remove the tarnish of tyranny and heresy from their character. It was said, "Their faith, instead of resting on the basis of Scripture, reason or tradition, had been established, and was still maintained, by the arbitrary power of a temporal monarch." The creed of Rome and Constantinople was preached wherever the Imperial power held sway. iv. 424.

Before descending further into the gloomy labyrinths of the dark ages, I will bring forward the history of the emperors, and review religion as connected with the government.

REVIEW.—*The emperors and religion as seen from the palace.*

The government having fallen into the hands of the priests, the emperors were often their creatures, and are interesting principally, as the oppressors of the people, and an index to the character of the Catholic religion. Justinian's reign was the soldier's controversy with the church; a campaign of thirty-eight years, with fire and sword, to establish the Catholic Church.

A. D. 565. November 14. Justin succeeded his uncle Justinian, who died childless. The loss of Italy induced Justin to associate Tiberius I. in the government, the tallest and handsomest of the Romans. Justin died October 5, 573, and August 13, 582, Maurice succeeded Tiberius, and reigned over the East and over himself for twenty years. But he resigned the government of the Alps to the Franks, "and the pope encouraged them to violate their oaths" and slaughter misbelievers.

A. D. 590 began the reign of Pope Gregory the Great, who adopted every means to bring the Christians into union with the Catholic Church. In the beginning of the sixth century, the Emperor Maurice perished by the sword of rebellion, after seeing his five sons butchered before his eyes; and Phocus, the rebel monster, reigned in his stead till slain by Heraclius, October 5, 610. During these troubles the popes and French kings continued the persecution of the Christians. Heraclius was driven from his throne

by the Persian monarch; armed among the mountains near the Black Sea, and returned to carry the war into Persia. After this he enjoyed prosperity and glory; but the provinces which he gained from the Persians were soon captured by the soldiers of Mohammed.

A. D. 641. Heraclius was succeeded by his son Constantine III., who reigned one hundred and thirty days.

A. D. 641. Maratina, the widow of Heraclius, and stepmother of Constantine, ascended the throne only to be degraded and mutilated by the loss of her nose. She gave place to Constans II., the son of Constantine III.

A. D. 641. Constans was soon murdered in a bath, and,

A. D. 688, his son, Constantine IV. began his cruel reign.

A. D. 685. He was succeeded by his son, Justinian II.; the cruel boy who punished his enemies by hanging them by the feet over a slow fire. Leontius, a general whom he had cast into prison, was delivered by a faction, or by the people, who condemned the tyrant to the loss of his nose and tongue, and to banishment. Such cruel mutilations were very common with the Catholics.

A D. 695. Leontius was in his turn dethroned and mulilated by Ipsimar (Tiberius); but the throne was recovered by Justinian, who in return slew the enemies who had insulted him while in exile, to be in turn himself slain by an assassin; and by the murder of his sons the assassins ended a race which had occupied the throne one hundred years.

A. D. 711. Philippicus reveled a few days in the luxury of the court, but was soon seized, blinded and deposed and,

A. D. 713. Anastasius II. ascended the throne. In 716 he was forced to retire and give place to Theodosius III.

A. D. 718. Leo III., the Isaurian, who founded a new dynasty and reigned twenty-four years; was succeeded,

A. D. 741, by his son Constantine V., called Copronymus. This prince had the good fortune, or the bad fortune, to be opposed to idolatry, a sin which the Roman Church never forgives. They called him the Spotted Panther,

Antichrist, Dragon, Serpent. Yet others revered his virtues. In after years fanaticism proclaimed a vision. The Hero was seen upon a milk-white steed, encouraging the Christian warriors against the Pagans. "Absurd fable," said the priest, "Copronymus is chained with the demons in hell."

A. D. 775. Leo IV., son of Copronymus, ascended the throne. Leo's five brothers promised to watch over his infant son; and, on betraying their trust, the eldest suffered the loss of his eyes, and the other four their tongues.

A. D. 780. Constantine VI. reigned with his mother Irene. Constantine V. had married a Scythian, but his son Leo was united with Irene, an Athenian, who now reigned with great ambition. The boy emperor concluded to banish his mother. She chastised him for his insolence. He waited his time, and Irene was dismissed. She was a Catholic. The priests were her creatures. A conspiracy was formed. The young emperor fled, but the creatures of Irene found him out, and plunged their daggers into the eyes of her son. He survived, but was incapable of disturbing the splendor of her reign. After five years she was driven from the throne by Nicephorus, and earned her bread by the distaff.

NINTH CENTURY.

A. D. 802 to 811. This period marks the short and disgraceful reign of Nicephorus, who was slain in battle. Michael I. succeeded. After two years he resigned the throne and retired to a private life of thirty-two years.

A. D. 813. Leo, the Armenian, declared himself against images. He called a council, and persecuted the monks, who blindly adored their brainless brethren, the images. Leo ascended the throne by the aid of Michael the Phrygian, who still regarded Leo as his creature. The emperor's threats encouraged boldness, till he was forced to imprison the traitor. His execution was delayed to avoid the 25th of December. Leo visited his cell, and Michael slept quietly, "released from his chains." It was evident that treason was all around, and Leo was alarmed. Well he

might be. A slave reported his secret visit, and Michael informed the priests. The conspirators hurried their work. In ecclesiastical robes they entered the church on the great festival of the Savior's birth, with swords secreted beneath their vestments, and, at a signal, slew the emperor at the foot of the altar; and Michael II., the Stammerer, ascended the throne. "As a smith could not readily be obtained, the fetters remained on his legs several hours after he was seated on the throne of the Cesars." They were all Catholics; but for the discrepancy concerning the chains, see Gib. v. 29.

Michael II. soon deserted the idolaters. He wrote that they put up images in the churches, with lighted lamps, and worshiped them with incense and song, supplicating them. That they dressed the female images in robes, and made them godmothers to their children. The clergy were required to repeat by heart every Sunday the creed of St. Athanasius.

A. D. 829. Theophilus succeeded his father, Michael II. To select a wife the beautiful virgins were assembled in parallel lines. The emperor walked between with a golden apple. His eye resting on the beautiful Icasia, before presenting the apple, he said: "In this world women have been the cause of much evil." "And of much good," pertly replied the beauty. The wit was ill-timed, and lost her fortune, and the modest Theodora received the apple.

A. D. 831. Joannes Scotus said that the bread and wine were signs of the body and blood of Christ, and was persecuted. Godeschalcus maintained Fatalism. He was whipped and compelled to burn his own writings. He died in jail. Jortin, iii. 90.

Theodora, the empress, sent an army to convert the Paulicians and Manicheans, who had found refuge in Armenia under the Saracens. She slew 100,000, and confiscated their goods. The Paulicians then united with the Saracens. They held views akin to those now held by the Quakers.

A. D. 842. Michael III. succeeded his father at the

tender age of five years. As his guardian, Theodora restored images and idols, and thus endeared herself to the Catholics; but Michael, her son, "used to drive chariots himself in the circus, and to stand godfather to the children of charioteers. He had about him a select band of buffoons and profligates, whom he made to wear the episcopal robes, and mimic the most sacred rites and ceremonies. One of them was called patriarch of Constantinople. The rest were bishops of various sees, and he represented a bishop. They imitated the chants of the church upon guitars, playing *forte*, and then *piano*, to represent the priests, sometimes speaking softly, and then aloud. They had golden vases, adorned with jewels, which they filled with vinegar and mustard, and gave it by way of communion. In this manner they made processions through the streets of Constantinople. One day they met the patriarch on a procession with the clergy; and rejoicing at so favorable an opportunity, they began to chant to the guitar, and attacked the patriarch with profane and opprobrious language." Jortin, iii. 96; Fleury, x. 435, xl. 362; Mosheim, 351.

A. D. 861. Photius was made patriarch of Constantinople. Never was there a patriarch so persecuted by the popes as this man, who had more learning and judgment than almost all the popes put together.

The Christians, the majority of whom vigorously opposed the heresy of the Roman Church, had now two powers to conciliate, avoid, or suffer under; the prophet and the pope. The pope was the most cruel. The prophet permitted tribute. The balances were in his hand. "A measure of wheat for a penny." A new power was now arising.

A. D. 886. Mosheim says: "That Photius, the learned bishop of Constantinople, complained that the Latins did not abstain from the use of blood, and things strangled; that their monks used to eat lard, and permitted the use of flesh to such of the brethren as were sick or infirm; that their bishops adorned their fingers with rings, as if they were bridegrooms; that their priests were beardless;

and that in the ceremony of baptism they confined themselves to one immersion. The attentive reader will hence form a just idea of the deplorable state of religion both in the eastern and western world at this period, and will see, in this dreadful schism, the true origin of the various sects that multiplied the different forms of superstition and error in these unhappy times." i. 288.

Mosheim says: "The Manicheans or Paulicians, whose errors have been already pointed out, gathered considerable strength in Thrace under the reign of John Tzimisces. A great part of this restless and turbulent sect had been transported into that province, by the order of Constantine Copronymus, as early as the eighth century." i. 251.

How blind is bigotry! We see not the Apostolic Christians "restless and turbulent?" Mosheim proceeds:

"To put an end to the commotions which they had excited in the east, but a still greater number of them were left behind, especially in Syria and the adjacent countries. Hence it was that Theodore, bishop of Antioch, from a pious apprehension of the danger to which his flock lay exposed from the neighborhood of such pernicious heretics, engaged the emperor, by his ardent and importunate solicitations, to send a new colony of these Manicheans from Syria to Philippi. From Thrace they passed into Bulgaria and Sclavonia, where they long resided under the jurisdiction of their own pontiff or patriarch. After the Council of Basle had commenced its deliberations, these sectaries removed into Italy, and thence spreading themselves through the other provinces of Europe, they became extremely troublesome to the popes on many occasions. In the last year in this century arose a certain teacher, whose name was Leutard, who lived at Vertus, in the diocese of Chalons, and in a short time drew after him a considerable number of disciples. This new doctor could not bear the superstitious worship of images, which he is said to have opposed with the utmost vehemence, and even to have broken in pieces an image of Christ, which he found in a church where he went to perform his devotions." Mosheim, i. 251.

Mosheim's extravagant censure is the language of bigotry.

A. D. 867. Basil, the Macedonian, ascended the throne He was a friend of Photius, and gave much attention to learning, to building and to jurisprudence.

A. D. 886. Leo VI. ascended the throne. He was a friend of the pope. He expelled Photius, and received the reward of his bigotry in being scandalized because of a fourth marriage. Photius was imprisoned in a monas tery and died. The Roman Church was limited to the gov ernment patronage party in Southern Europe, where the mass of the people were yet called Arian. The Northern part and Spain were only Roman by constraint. Syria, and Palestine, and Egypt, and indeed all Asia and Africa, had rejected popery, and were excommunicated as Monophysites and Nestorians in the seventh century.

The Catholic historian says:

"Besides the Monothelites, who had lately sprung up, the heretics of older date, such as the Nestorians in Syria, the Jacobites or Eutychians in Egypt, being no longer awed by the civil power of a Christian sovereign, openly avowed their erroneous principles. By the intrusion of false pastors into the patriarchal Sees of Alexandria, of Antioch and Jerusalem, the succession of Catholic bishops is broken in those oppressed churches; nor from that time downward is it to be clearly ascertained." Reeves, p. 201.

There was no intrusion. They simply rejected Rome, and retained their own pastors. They early carried the gospel to China, as proved by documents of A. D. 781. The conversion of a Tartar tribe gave them the Monarch Priest, called Prester John, in the eleventh century.

At the end of the eighth century the shrine of Saint Thomas, the Manichean, in Madras, India, was visited by the ambassadors of King Alfred of England, and the merchants returned ladened with a cargo of spices and pearls from the visit to the Christians of Malabar, in India. The Bishop of Angamala was the Metropolitan of India, with the care of one thousand four hundred churches, and two hundred thousand communicants.

A. D. 1500. The Portuguese inquisitors discovered their dreadful heresy. They did not acknowledge the pope, nor Mary as theMother of God. They said, "We are Christians, and not idolaters." Ages of persecution have

changed without annihilating the faith of these Nestorians.

Reeves, the Catholic historian, complains as follows: "After Arianism arose, other monsters of the same infernal origin, though in different shapes, under the names of Macedonianism, Nestorianism, Eutychism, Monothelism, and Iconoclasm." "In the adorable mysteries of the Trinity and Incarnation, in the divine and human nature of our blessed Redeemer, there is scarce an article which the speculative genius of the Orientals has not misrepresented, and wrested to a wrong sense." p. 265.

By this the reader can understand that the Roman Church was as far from being Catholic at the close of the ninth century as now.

The ninth century closes with the Roman Church mostly expelled from Asia and Africa and only maintaining its existence by the sword and the faggot in Greece, Italy, and the Western nations.

TENTH CENTURY.

A. D. 911. At this time Constantine VII., the natural son of Leo VI. by Zoe, succeeded his father. He was a student, fond of music, and a respectable painter. Next, Romanus, a naval commander, declared himself Cesar, and his sons, Christopher, Stephen, and Constantine, were adorned with the purple. The sons banished their father, and, conspiring against the true emperor, were seized and sent to join their father, who met them on the beach and offered them an equal share of his vegetable diet. Constantine was succeeded by his son,

A. D. 950, Romanus II. On his death Theophano, his widow, married and exalted to the throne, in 963, Nicephorus II., who was slain by the more successful lover, John the Armenian. John was successful in his wars against the Russians and the Saracens. Basil and Constantine IX., sons of Romanus, now of age, assumed the purple in 976. Their reign was long and obscure, and Constantine was succeeded by Romanus III., his son-in-law.

"All the writers of this age complain of the ignorance licentiousness, frauds, debaucheries, dissensions and enor-

mities that dishonored the greatest part of the monastic orders, not to mention the numerous marks of their profligacy and impiety that have been handed down to our times." Mosh. i. 279.

A. D. 989. The Russians were converted by the State Church, and adopted the rites of the Greeks.

A. D. 990. Ælfric, a learned English ecclesiastic, recommended to all Christians the reading of the Scriptures in the vulgar tongue, and condemned the doctrine of transubstantiation, which was then creeping into the church.

Christians still lived, persecuted and slain under different names. Jortin says:

"The Manicheans or Paulicians, who dwelt in Bulgaria and Thrace, were persecuted by the Greeks. They spread themselves in Italy, and in other parts of Europe; and then the popes waged war with them. They were called Paterini, Cathari, Albigenses, Bulgari, Boni Homines, etc. Some of them were burnt for their heresy; but many of them seem to have adopted but very little of the Manichean system." Jor. iii. 130.

The Mohammedans were now overrunning the Eastern world. Fleury, the Catholic, says of the Mohammedans.

"Their religion had in it something that was plausible. They preached up the unity of God; they abhorred idolatry; they imitated Christian practices, as prayer at stated hours, a month's fast, and solemn pilgrimages. Their indulgence of a plurality of wives and concubines was an allurement to sensual minds. They employed, amongst other things, an artifice extremely pernicious to Christianity. Syria abounded with Nestorians, and Egypt with Eutychians, who were, the one and the other, enemies to the patriarch of Constantinople, and to the emperors, whom they accounted their persecutors. The Mohammedans made their advantage of this discord, protecting the heretics, and depressing the Catholics, whom they suspected on account of their attachment to the emperors of Constantinople, and who thence had the name of Melchites, that is to say, Royalists, in the Arabian language. Hence it is that these old heresies subsist even to this day, and that the Eastern Christians have bishops and patriarchs, of these different sects, Melchites, Nestorians, and Jacobites, or Eutychians." p. 157.

By these various ways, the Mohammedans, without totally extinguishing Christianity, greatly diminished the number of true Christians, and reduced them to gross ignorance by a servitude which deprived them of the heart and the means to prosecute any learned studies. The change of language contributed to the same end. The Arabian which was the language of the rulers, became that of all the east, and is so still. The Greek was preserved only by the Christian religion, and that only amongst the Melchites; for the Nestorians had their divine service in Syriac, and the Jacobites in Coptic or the old Egyptian.

Jortin says: "A well-known difficulty in the conversion of the Jews (as also of the Mohammedans) is the doctrine of the Holy Trinity, which they have always been taught to look upon as not reconcilable with the unity of God. All that I shall say to this is, that no one should attempt to remove this prejudice, and to satisfy them upon this subject, till he has brought them to believe the divine mission of Jesus Christ, and his character as Prophet, Messias, Teacher of truth, and Worker of miracles. If they will not admit the things relating to his offices and ministry, it would be a vain and useless undertaking to debate with them about the dignity of his nature. And when it is necessary to proceed to that part of Christianity, this doctrine should be represented even as it is delivered in the New Testament, and not otherwise; and then many things may be observed concerning the Λογος, the angel of God's presence, and the angel of the Covenant, from the Old Testament, and from Philo, and from some ancient Jewish writers. It will also be well worth the while to consider how the oldest Christian apologist now extant hath reasoned with the Jews upon this subject, as also how Limborch managed that part of the controversy with Orobius. What right hath a modern controvertialist to require more from a Jew, than Justin Martyr required from Trypho? I might say, than the apostles and first preachers required from those whom they converted, when they admitted them to baptism? 'And Philip said, if thou believest with all thine heart, thou mayest (be baptized). And he answered and said, I believe that Jesus Christ is the Son of God. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.'" ii. 247.

"I could wish therefore, that they who should undertake to preach to the Mohammedans, were first well instructed in the languages there spoken, in the Arabian, which is the language of their religion, and in the Turkish and Persian; that they had attentively perused their books, and knew their doctrine, their histories and their fables; in a word, that they had the same helps in this controversy which the fathers of the church had in their contests with the old pagans; that they began by insinuating themselves into their minds with such truths as we are both agreed in, as in the unity and other attributes of God, and in the principles of morality, as justice, and the love of our neighbor. We should by no means enter too soon into the subject of the Trinity and the Incarnation, against which they are prejudiced. It would be necessary to establish the authority of the gospel, by removing the notion commonly entertained by them, that this book, though of divine authority, hath been falsified by the Christians. To undeceive them in this point, a good use might be made of the Nestorians and Jacobites, who dwell amongst them, and have been separated from us two hundred years before the time of Mohammed, and who have preserved the gospel and other sacred books entirely consonant with our copies." Jortin, iii. 362.

PETER THE HERMIT, AND THE CRUSADES.

A. D. 1093. Peter, a native of Amiens, in a journey through Palestine, had observed with indignity the persecution of the Christians and Catholics who visited the Holy Land. His spirit was aroused. Naturally enthusiastic, he became inflamed with holy indignation, and appealing to the patriarch of Constantinople and the pope without effect, he commenced the tour of Europe, appealing every where to the Catholics against the followers of Mohammed, and sounded a holy war against the Infidels; exhorted princes to unsheathe the sword for God and his holy sepulcher, and the people to list under the banner. In his appeals he produced a letter (which he said) was written in heaven, and addressed to all true Christians, to animate their zeal for the deliverance of their brethren, who groaned under the oppressive burden of the Mohammedan yoke.

A. D. 1095. Pope Urban assembled the most numerous council ever held, numbering two hundred bishops, four thousand ecclesiastics, and three hundred thousand laymen, in the open fields. His proposal was not approved. But at the Council of Clermont, A. D. 1096, he urged the subject in person; and the French immediately prepared for what, in their language, from the cross, they called a crusade. Eight hundred thousand men set out for the Holy Land. The party "committed in their route such flagitious crimes, that the inhabitants of Hungary and Bulgaria, through whose country they passed, arose and massacred the most of them. A like fate attended several other divisions of the army, which, under the conduct of unskillful chiefs, wandered about like an undisciplined horde of robbers, plundering the cities that lay in their way, and spreading misery and desolation wherever they came." Mosh. i. 254.

The armies better commanded arrived safely at Constantinople. Godfrey, duke of Lorraine, and Balloin, his brother, commanded eighty thousand well chosen troops of horse and foot. Raymond of Thoulouse, Robert of Flanders, Robert of Normandy, Hugh of France, followed by Bohemond of Apulia and Calabria, when all together, headed an army the greatest, and, in outward appearance, the most formidable known in the memory of man. Constantinople was the place of meeting. The first place taken was Nice, in Bythinia, A. D. 1097. Next Antioch; then Edessa. Edessa was bestowed on Baldwin. After a siege of five weeks fell Jerusalem, A. D. 1099. There Godfrey was offered a crown of gold, and saluted as king of Jerusalem. His reply was Christian. "I can not," said he, "bear the thought of wearing a crown of gold in that city where the King of kings wore a crown of thorns." Though he refused the title of king, he consented to govern and defend Jerusalem, retaining for that purpose a small army. The rest returned to their homes in Europe. His death within the year made way for Baldwin, his brother, who assumed the title of king without hesitation.

"We pass in silence the murders, rapes and robberies of those holy soldiers of God." Mosh. i. 527.

Some writers compute those who perished at two millions. To induce enlistments, the full absolution of all past sins, and a plenary indulgence was granted (Dec. and Fall, v. 500), so that now, this was deemed the surest road to heaven.

The second crusade, started A. D. 1144, headed by Conrad III. and Louis VII. of France, accomplished nothing worthy of note. Jerusalem had been retaken by the Arabs.

The third crusade started in A. D. 1188, and numbered over 300,000 fighting men. Dissensions arising, it proved a failure.

The fourth crusade was undertaken A. D. 1195. Several battles were gained.

The fifth crusade was proclaimed by Pope Innocent III., A. D. 1198. The plague, and petty quarrels brought their endeavors to a close. They were easily defeated in 1204.

The sixth crusade, in 1228, was at first more successful. The Christians, so-called, took Damietta, but were afterward forced to surrender in 1240. Richard, brother to Henry III., king of England, invaded Palestine; but concluded a peace and returned, without prosecuting the war.

The seventh crusade, in 1249, headed by St. Louis, was a signal failure. Sickness weakening his force, and the enemy pressing him, his army was butchered in a most shocking manner, and himself, several noblemen, and many soldiers were taken prisoners.

The eighth crusade, in 1279, was headed by the same prince, who had been liberated; but nothing decisive was accomplished.

The Catholics were afterward driven out of Syria.

Warriors have admired the martial spirit; statesmen have balanced the good and evil results; superstition has wondered, and enthusiasm has been aroused by the story of the crusades: but the Christian regards them as a blot on religion, and a just retribution on the apostate church.

When Jerusalem was taken, the garrison was put to the sword, and the inhabitants massacred without mercy, or distinction of age or sex. Even the smiling infant was destroyed. Marching over heaps of dead bodies, the Catholics sang anthems of praise to the Savior of mankind, whose altars they were profaning. "Had the Saracens possessed the same odious spirit of the crusaders, there would not, perhaps, have remained a single Christian in that part of the world." Mosh. i. 337.

The dominion of the false prophet, though widely extended, could not easily be sustained; and in many places the votaries of the pope began to regain their lost dominion, particularly in Spain, where the king of Castile and of Arragon, in the thirteenth century, firmly established his dominion, and took every cruel means to convert the Arabs. His efforts failing, the "pope urged him to drive them out of Spain, which was attended with two prominent difficulties: first, the opposition of his nobles, and second, the obstinacy of the Moors." Mosh. i. 337.

The names of Bajazet and Tamerlane are directly connected with the subjugation of the Greek Church and the fall of Constantinople.

Between China and the Caspian Sea Prester John had now a throne, and reigned king of the Turks and Huns. His son was overthrown by Zenghis, who incased his skull in silver. Zenghis was a deist. His people, the Tartars, were idolaters.

The disciples of Moses, of Christ, and of Mohammed, existed together in harmony. And Zenghis subdued the hordes of the desert, from the walls of China to the Volga, and became the emperor of many millions of shepherds and soldiers, who were impatient to measure arms with the South. The court of Pekin was surprised by an embassy from their former vassal, demanding of them the tribute which he himself had formerly paid. "The Son of Heaven" returned a haughty answer; but the great wall fell before the all-conquering Zenghis. Ninety cities were stormed or starved, while ten only remained; and his with-

drawal was purchased by the Chinese paying him three hundred thousand horses, five hundred youths, five hundred virgins, and a tribute of gold and silk.

THE TRIVIUM AND QUADRIVIUM.

"The seven liberal arts" were divided into two main parts. "The *trivium* was a term invented in the times of barbarism, to express the three sciences that were first learned in the schools, viz: grammar, rhetoric, and logic; and the schools in which these sciences alone were taught were called *triviales*. The *quadrivium* comprehended the four mathematical sciences: arithmetic, music, geometry, and astronomy, and marked the progress of learning."

ELEVENTH CENTURY.

At the close of the tenth century, Mosheim says, "There were yet subsisting some remains of the sect of the Arians in several parts of Italy, and particularly in the territory of Padua." This signifies simply that the Christians existed even in Italy at the close of the tenth, therefore in the eleventh century. In the eleventh century they were called Albigenses.

Mosheim says: "The form of public worship, which was established at Rome, had not yet been received in all the western provinces. ("Not yet," in 600 years.) This was looked upon by the imperious pontiffs as an insult upon their authority, and therefore they used their utmost efforts to introduce universally the Roman ceremonies, and to promote a perfect uniformity of worship in every part of the Latin world. Gregory VII. employed all his diligence, activity, and zeal in this enterprise, as appears in several passages in his letters; and he alone, perhaps, was equal to the execution of such an arduous attempt. The Spaniards had long distinguished themselves above all other nations by their noble and resolute resistance to the despotic attempts of the popes upon this occasion, for they adhered to their Gothic Liturgy." i. 293.

Haweis says: "The Spanish ritual, from the beginning, had corresponded with the Gothic formula, and the Spaniards were reluctant to quit their ancient usage. The im-

perious pontiff enforced the abolition. It was referred to single combat; the Gothic champion prevailed: a second ordeal by fire was referred to; the Gothic ritual passed, it is affirmed, the flames unhurt. But Gregory persevered. The Queen Constantia favored the Pope, and King Antonio consented to adopt the Roman ritual, in opposition to the wishes of the people, and what was then generally supposed, the dictates of heaven. Such dominion had the Papal See assumed over the consciences of men." Jortin, i. 478.

Mosheim says the Spaniards continued "their ancient Gothic (Christian) Liturgy with great obstinacy, and could not be brought to change it for the method of worship established at Rome. Alexander II. had indeed proceeded so far, in 1068, as to persuade the inhabitants of Arragon into his measures, and to conquer the aversion which the Catalonians had discovered for the Romanistic worship." Finally, the pope worried the king into submission, and they consented to abolish the Gothic service in their churches, and to introduce the Roman in its place, in 1089. See Mosh. i. 293.

So that even Spain did not fully adopt the Catholic religion till near the twelfth century. Like the crooked stick that could not lie still, the Roman Trinity was the occasion of continual dispute. Two parties distracted the learned with their logic. Roscelinus, of France, headed the Nominalists, who contended the Son could not take human nature separately, unless the Father, Son and Spirit were three separate things, and if three separate things, they are three Gods. The Realists thought them names and realities, but not things. It was the old effort to steer between tritheism and Sabellianism, an impossible feat.

"Joachim denied that there was any thing, or any essence, that belonged in common to the three persons in the Trinity, or was jointly possessed by them; by which doctrine the substantial union, among the three persons, was taken away, and the union of the Father, Son, and Holy Ghost, was reduced from a natural, simple, and numerical unity, to a moral one only; that is, to such an unity

as reigns in the counsels and opinions of different persons, who embrace the same notions, and think and act with one accord. This explication of the Trinity was looked upon by many as very little different from the Arian system; and therefore Pope Innocent III. pronounced, in 1215, in the Lateran Council, a damnatory sentence against the doctrine of Joachim; not extending, however, to the person or fame of the abbot himself. Notwithstanding this papal sentence, Joachim has at this day a considerable number of adherents." Mosh. i. 380.

These disputes on the Trinity continued from the fourth century through all ages. There could be but three theories:

I. God is one, manifesting himself in three ways; this is Sabellianism, and has always been branded as heresy, in that it destroys the being of the Son.

II. God is three persons, who are beings; this is tritheism, or heresy in its worst form.

III. God is one Father, and source of all. The Son is His Son. And the Spirit is His Spirit.

This is the truth, held by the masses of the people, but ignorantly branded as Arian; so that two-thirds or four-fifths of every church are Arian. Poor Roscelinus avoiding Scylla fell upon Charybdis, and being banished he fled to England. Banished from England, he found no rest. Jortin well says: "Difficult indeed it was both for Roscelinus and his antagonists to steer between Tritheism and Sabellianism." Jor. iii. 134.

ALBIGENSES, PAULICIANS.

The Catholics, by burning the books of the Christians of all other denominations, and calling them by such opprobrious names as were prompted by hatred, envy, a learned preacher, a region of country, or a council where they were condemned; calling the same people by different names in succeeding ages, and various localities, deceive the reader with the false idea that they are new sects which are constantly originated; springing out of the earth or produced from nothing. Their great numbers

in the different ages is not denied. If all were Catholics, then these sects constantly arising must afford proof that the Catholics were constantly apostatizing. If they were Christians, then the Christians existed in great numbers in every age. Such they were.

Mosheim says: "The state of the ancient sects, and particularly of the Nestorians and Monophysites, who resided in Asia and Egypt, under the Mohammedan government, was now much the same as it had been in the preceding century. The case of the Manicheans or Paulicians, whom the Grecian emperors had banished from the eastern provinces into Bulgaria and Thrace, was much more unhappy on account of the perpetual conflicts they had to sustain with the Greeks, who persecuted and oppressed them with much keenness and animosity. A number of that sect were, about the middle of this century, settled in Lombardy, Insubria, and principally at Milan, and that many of them led a wandering life in France, Germany, and other countries, where they captivated the esteem and admiration of the multitude by their sanctimonious looks, and the uncommon air of piety, which they put on with much affectation. In Italy they were called Paterini and Cathari, or rather Gazari, which latter appellation the Germans have preserved, with a small alteration only, which was proper to adapt it to the genius of their language. In France they were called Albigenses, from the town of Albi, and Bulgarians because they came from Bulgaria, and because the head of their sect resided in that country; as also Publicans, which was probably a corrupt pronunciation of Paulicians, and *boni homines*, or 'good men,' with several titles and epithets. We learn also from the Code of Toulouse, that the French Paulicians, who were called Albigenses, had no bishop to consecrate their *Anciani* (such was the title they gave to their presbyters), so that such of them as were desirous of being placed in the order of presbyters, were obliged to repair to Italy, in order to their being regularly installed.

"That the Paulicians were called Albigenses in France, and were a sect entirely distinct from the Waldenses and other heretics, appears evidently from the Codex Inquisitionis Tolosanæ. They received this name from a town in Aquitaine, called Albigia or Albi, where their errors were condemned in a council which met in 1176. See Chatel s Memoires de l'Histoire de Languedoc, p. 305. It is, there-

fore, a mistake to consider the Albigenses as a sect so called from Albi's being the place of their birth, their residence, or the seat of their principal assembly, since that name was given them for no other reason than their having been condemned in a council holden in that town. There were, indeed, several Paulicians among the various sects of dissenters from the Church of Rome, that inhabited the country about Albi; and it is also true that the title of Albigenses is usually extended to all the heretics, of whatever sect or denomination they were, who dwelt in those parts.

"The learned Du Fresne, in his Glossarium Latin, medii Ævi, tom. i. p. 1338, has proved, in an ample manner, that the Paulicians were called in France Bulgares; that the names Popolicani and Publicani, that were imposed upon these Manicheans, were no more than a corruption of the term Pauliciani, ill-pronounced. The appellation of *Boni Homines*, or *Los bos Homos*, as the Southern French spoke at that time, was a title which the Paulicians attributed to themselves.

"The first religious assembly which the Paulicians formed in Europe, is said to have been discovered at Orleans, in 1017, under the reign of Robert. A certain Italian lady is said to have been at the head of this sect; its principal members were twelve canons of the cathedral of Orleans, men eminently distinguished by their piety and learning, among whom Lisoius and Stephen held the first rank; and it was composed, in general, of a considerable number of citizens, who were far from being in the meanest condition. The impious doctrines professed by these canons were discovered by a certain priest named Heribert, and by Arifastus, a Norman nobleman; upon which Robert assembled a council at Orleans, and employed the most effectual methods that he could devise to bring these heretics to a better mind. But all his endeavors were to no purpose; this pernicious sect adhered obstinately to its principles; and its members were at length condemned to be burned alive.

"It is difficult to come to a fixed determination with respect to the character and doctrine of these sectaries; for, when we examine matters attentively, we find that even their enemies acknowledged the sincerity of their piety, that they were blackened by accusations which were evidently false, and that the opinions for which they were punished differ widely from the Manichean system. In

their philosophical speculations concerning God, the Trinity, and the human soul, they soared above the comprehension of the age in which they lived. A like set of men proceeded in vast numbers out of Italy in the following ages, spread like an inundation through all the European provinces, and were known in Germany under the name of the Brethren of the Free Spirit, while they were distinguished in other countries by the appellation of Beghards." i. 194, 195.

How apparent is the prejudice and ill-affected surprise of the historian at the "vast numbers," the "inundation," etc. Has he not read all the way down the stream of succeeding ages, in every century, the "burning alive of Paulicians and Manicheans?" Where did this constant supply of fuel come from, but from the masses of the people who were Bible Christians; the "vast numbers" who, when persecuted and driven out of their country, "inundated provinces?" And Mosheim confesses that the Albigenses were the same people. Therefore, the Albigenses did not arise in the eleventh century; but the name was given in the eleventh century to Bible Christians then condemned in Southern France.

The infamous immoralities of the Catholics of the tenth century gave the Christians great advantage in laboring for a purer religion. The eleventh century did not improve the Catholics in morals, while it added the infamy of cruelty on a wider scale, and projects of extended ambition. Gregory VII. sounded the alarm for the crusades. Peter the Hermit roused the nations. The council at Placentia finally seconded the enterprise; but says Haweis:

"The profligacy of manners which prevailed among the crusaders; the rapes, murders, plunder and desolation, that marked their tracks, were wretched specimens of the holiness of their purposes; and they who could inflict such miseries on their fellow-Christians, must have borne against the Saracens a spirit as infuriate as the cause which stimulated them was fanatic, and reconcilable to no laws of human justice." Haweis, i. 452.

A. D. 1023, found Basil and Constantine still emperors. Basil reigned fifty years, and died in 1025. Constantine then compelled Romanus to marry Zoe, his daughter. Zoe

soon preferred Michael, the money broker, and poisoned Romanus, and exalted Michael IV. to the throne. She was disappointed. He was ungrateful. He was a tyrant. The people dragged the husband from the throne, put out his eyes, and exalted Zoe and her sister Theodora to independence and the throne. But Zoe, at the age of sixty, desired a husband; and "recalled Constantine Monomachus from exile, made him emperor, and her third husband. Constantine was naturally gay and jovial, fond of pleasure and sensual enjoyments; the purple altered not his idle mode of life; so that the government, instead of gaining strength by his promotion, became more and more languid, public order more and more neglected. That so general a depravity of principle and morals, added to the strong antipathy which animated the Greeks against the Latins, should end in schims, is no matter of surprise." Reeves, p. 303.

Theodora nominated Michael VI. for her successor. He was soon rejected by the commanders. The patriarch absolved his subjects, shaved the head of Michael, late adorned with a crown, and the emperor became a *monk*, and in 1043 was made bishop of Constantinople; and "condemned the Roman See as guilty of heresy."

A. D. 1051. Some Manicheans were discovered and put to death. Jor. iii. 125.

A. D. 1053. THE GREEK SCHISM.

Gradually, from time to time, those who at first adhered to the Romans, when persecuting and anathematizing the Christians, forsook them, to be in turn anathematized by them. Thus it was in

A. D. 381, the Macedonians left them, and were excommunicated; in 430 the Nestorians; in 451 the Eutychians; in 680 the Monothelites; in 757 the opposers of image worship; in 869 the Greeks, who in 1053 became fully and finally separated from the Roman Church.

Leo X. was now pope of Rome, and Michael, the Monk, bishop of Constantinople, assumed the title of "universal patriarch." The pope sent three delegates to correct him.

He was immovable. They excommunicated him and returned to Rome.

The Roman historian says: "Soon after their departure Michael published an act of excommunication against the bishop of Rome, and the whole Latin Church. This passed in the year 1053. From that epoch is dated the great schism between the Greeks and Latins, which continues to this day. By denying the procession of the Holy Ghost from God the Son as well as from the Father, the Greeks add the crime of heresy to that of schism." So says the Catholic heretic. Reeves, pp. 304, 488.

Constantine XI. ascended the throne in 1059. On his death his widow, Eudocia, reigned, and exalted Romanus III. to her bed and her throne. Romanus was taken prisoner by the Saracens. On his release, finding his wife in a monastery, and the empire alienated, he resigned the imperial for an episcopal throne, and became archbishop of Ephesus, and Nicephorus III. began to reign,

A. D. 1072, and was succeeded by Alexius in 1081, in the midst of the crusades. He founded a hospital. He was orthodox. He burnt a heretic alive in the square of St. Sophia, and dying, expressed an ejaculation on the vanity of the world. Said the empress, "you die as you have lived—a hypocrite."

"In the days of Alexius, there were heretics called Bogomili, and supposed to be a sort of Manicheans. Their leader, called Basilius, was condemned to be burnt, and had declared the fire would not hurt him. The Greeks who carried him to execution, first took off his cloak, and flung it into the fire, to try whether it would prove incombustible. Whilst it was burning, the poor fanatic cried out, Do you not see that my cloak is untouched, and carried away in the air? Upon which they cast him also into the fire, where he was soon consumed to ashes." Jortin, iii. 132.

Mosheim says: "It appears from many circumstances, that, if the Manicheans were exasperated against the Greeks, their resentment was in some measure justified by the violent and injurious treatment which they had received from them. The Grecian pontiffs and clergy were far from being destitute of the odious spirit of persecution; and it is certain that the emperors, instigated by them,

had exhausted the patience of the Paulicians by repeated vexations and cruelties, and alienated their affections by inflicting upon them, without interruption, a variety of punishments, such as banishment, confiscation of goods, and other marks of severity and violence.

Alexius Comnenus, who, by his learning, was an ornament to the imperial scepter, perceiving that the Manicheans were not to be vanquished, without the greatest difficulty, by the force of arms, and observing also that their numbers increased from day to day, both in Thrace and in the adjacent provinces, had recourse to the power of reason and argument to conquer their obstinacy, and spent whole days at Philippolis, in disputing with the principal doctors of that pernicious sect." Mosh. i. 293.

"That pernicious sect." Thus the unjust Protestant historian calls those Christians, whose piety he acknowledges, and whose persecution was unjust, and who withstood bribery, armies, and loss of goods; giving martyrs in every age to die for Christ.

Mosheim proceeds: "Many of them yielded to the victorious arguments of this royal disputant, and his learned associates; nor is this to be wondered at, since their demonstrations were accompanied and enforced by rewards and punishments. Such of the Manicheans as retracted their errors, and returned to the bosom of the Greek Church, were loaded with gifts, honors, and privileges, according to their respective stations, while such as stood firm against the reasoning of the emperor, were inhumanly condemned to perpetual imprisonment." Mosh. i. 293.

A. D. 1073. "The execrable tyrant, Hildebrand, was made pope, and called Gregory VII. This was the first man who subverted all the ancient privileges of kings and princes, of councils and bishops, of clergy and laity; and established the dominion of the pope, as king of kings, and lord of lords. Hildebrand was a man of an high spirit, equal to the greatest undertakings, intrepid, quick of understanding and judgment; but beyond measure proud, stubborn, intractable, vehement, and void of all piety and religion, the most haughty and audacious of all the popes. The Roman Church worships him amongst the patrons and intercessors in the court of heaven, although he hath not been canonized in due form. Paul V., in the beginning of the seventeenth century, dedicated an holy day to him on the twenty-fifth of May. But the European princes, particularly the Emperor and the King of France,

will not permit him to be enlisted amongst the saints of the calendar, and publicly worshiped in their dominions. In truth, this pontiff had all the marks of antichrist upon him, and his religion was nothing more than grimace. He wrote a very complaisant letter to a Mohammedan prince, in which he says to him, You and we adore one and the same God, though in a different manner. I wish you everlasting happiness in Abraham's bosom. Good! Great was the intimacy and friendship between Gregory and the Countess Matilda. This foolish princess gave her dominions to the pope, and to the See of Rome, which were no less than all Tuscany, and a great part of Lombardy, reserving to herself only the use and profits of them during her life." Jortin, iii. 129.

Haweis says: "In the election of the fiend, Hildebrand, no regard was paid to the established order." And again: "The letters of Hildebrand, or Gregory, yet extant, are monuments of the most daring attempts to subjugate to his yoke, and levy a tribute from the dominions of all the princes of Christendom. Fear or favor induced many of them to submit, whilst others resisted the claims of St. Peter's representative. From many thousand channels, the wealth of the nations flowed into the Roman treasury. The most resolute, however refractory, submitted to so many pretensions and abuses, that not a kingdom of the Western world but contributed to support the ambition, and to increase the immensity of the treasures of the Roman prelate." i. 463.

THE ALBIGENSES AN ANCIENT PEOPLE.

Haweis confesses that the *Paulicians*, *Manicheans* and Albigenses were the same people, and noted for piety and suffering. He says:

"The Paulicians, charged with Manichean heresies, had been banished into Bulgaria. Their solemn looks and exemplary behavior engaged the respect of many. They bore a number of appellations, Patarini, Bulgares, Cathari, and Bons Hommes, or good men, for such they certainly appeared to be. Whether the opinions imputed to them be true or not, it is difficult to decide, when we consider the ignorance and superstition of the age, and the enmity borne to whatever deserved the name of Christian. Certain it is they were bitterly persecuted; and early in this

century condemned as heretics at Orleans, and burned for their obstinacy. A. D. 1017. From the charges laid against them, it appears, that revolting against the worship of images, purgatory, penance, relics, and all the multitudinous abuses prevalent in the church, they probably carried their objections to the opposite extreme, and thought slightly of all ordinances and ministers, supposed all distinctions useless among the faithful, and sacraments unnecessary; confining all their religion to spiritual worship and a holy conversation. Condemned afterward, at a council held at Albi, they gained the name of Albigenses, a term frequently given to all reputed heretics. A. D. 1076. As their enemies never produced a charge to impeach their genuine piety, and their patient and resolute sufferings speak forcibly in their favor, it is a strong presumptive evidence, that whatever errors they may have been really chargeable with and to whatever blamable excess they might have carried some of their opinions, the root of the matter was in them; and their unpardonable crimes were their rejecting the tyranny and fraud of a corrupt priesthood." i. 475.

A. D. 1094. Saint Nicholas called Peregrinus was famous in Apulia. He was a Greek, born in Attica. His parents were poor, and he had not learned to read, or been bred to any trade. When he was eight years of age, his mother sent him out to take care of the sheep. From that time he began to sing aloud *Kyrie eleison*, which he did night and day; and this act of devotion he performed all his life long. His mother not being able to prevent him, thought that he was possessed of the devil, and carried him to a neighboring monastery, where the monks shut him up and chastised him, but could not hinder him from singing his song. He suffered punishment patiently, and immediately began again. Returning to his mother, he took a hatchet and a knife, and clambering up a mountain, he cut branches of cedar, and made crosses of them, which he stuck up in high ways, and in places inaccessible, praising God continually. Upon this mountain he built himself a little hut, and dwelt there some time all alone, working perpetually. Then he went to Lepanto, where a monk joined himself to him, and never forsook him. They

passed into Italy, where Nicholas was taken sometimes for an holy man, and sometimes for a madman. He fasted every day till evening; his food was a little bread and water, and yet he did not grow lean. The nights he usually passed in prayer, standing upright. He wore only a short vest, reaching to his knees, his head, legs and feet being naked. In his hand he carried a light wooden cross, and a script at his side to receive the alms.

A. D. 1096. The Croisez, or pious pilgrims, set out in vast numbers for the holy war. All were not animated with the same sort of zeal. Some went, because they would not leave their friends and companions; some, who were military men, because they would not pass for poltroons; some through levity and the love of rambling; some who were deeply in debt, that they might escape from their creditors. Many monks flung off the frock, and took up arms, and an army of women accompanied them, dressed like men, and carrying on the trade of prostitutes.

Not long after a second host set forth, in number 200,000, without a commander, and without discipline. These pilgrims resolved to fall upon the Jews, wheresoever they found them, and to destroy them. They did so, particularly at Cologne, and at Mentz. At Spire, the Jews fled to the royal palace, and there defended themselves, being assisted by the bishop, who afterward put some Christians to death upon that account. At Worms, the Jews, pursued by the Christians, repaired to the bishop, who refused to protect them unless they would receive baptism. They desired some time to consider of it; and entering into an apartment in the bishop's house, whilst the Christians staid without, in expectation of their answer, they all slew themselves.

The Jews at Treves saw the Croisez coming upon them. Some of them took their own children and stabbed them, saying that it was better to send them thus to Abraham's bosom, than to expose them to the cruelty of the Christians. Some of their women fled to the river, and loading themselves with stones, leaped into the water. Others,

taking their goods and their children, retired to the palace, which was a sanctuary, and the habitation of the Archbishop Egilbert: with tears they besought his protection; and he, laying hold on the occasion, exhorted them to be converted, promising them safety if they would receive baptism. Their Rabbin, Micaiah, prayed the archbishop to instruct them in the elements of the Christian faith. The bishop did so; and then both the Rabbin and the rest of them professed Christianity, and were baptized by the bishop and by his clergy. But Micaiah alone persevered in his profession: the rest apostatized a year afterward.

A. D. 1098. The Croisez took Antioch, and one of their ecclesiastics found there, by revelation as he pretended, the spear with which Christ was pierced. Some time after, some of the Croisez called the genuineness of the spear in question; and a dispute arising, Peter Bartholomew, for he was the finder, offered to justify himself by the fiery trial. A large fire was made, and he, holding the spear in his hand, passed through it unhurt, as it was thought. But though he had been in good health before, he died a few days after. Thus the credit of this holy relic remained dubious.

A. D. 1099. The Croisez took Jerusalem by storm, and massacred all the Infidels that they found there, in number about 20,000. Immediately after this inhuman and bloody work, they repaired to the holy sepulcher with most astonishing zeal and devotion.

ENGLAND—DUNSTAN, BECKET AND ANSELM.

In the early ages, England was called Britain. The inhabitants were untutored, like our aborigines in America. Then the Romans under Cesar subdued them, though they fought bravely under Boadicea, their queen. But discipline finally prevailed over valor, and the people bowed to their oppressors. In the days of the apostles, Christianity was preached in Britain, and never became fully extin-

guished. Lucian was the first Christian king in the world, and in Constantine, Helena of Britain gave Rome her first Christian emperor. When the Roman Empire began to decay, the Picts, who were natives who had been driven north, and the Scots, who came from Ireland, began to ravage the country; and Vortigern, the king, invited the Saxons to resist them. The Saxons conquered the Picts and Scots, but kept the country, and Vortigern married Romena, the Saxon king's daughter. Some Saxons called Angles coming over, were formed into a kingdom, and from them the country was called England.

All these Pagans united in persecuting the true Christians. Ethelbert, King of Kent, married Bertha, a Catholic princess, the daughter of Caribert, King of Paris, who brought a bishop over with her. In the year 600 Ethelbert was apprised of the arrival of strangers in a foreign garb, bearing a silver cross having the image of Christ, and singing as they marched. They were forty Benedictine monks, with Austin at their head, sent from Rome by Pope Gregory. The king encouraged his subjects to submit to their queen's religion, and himself, and 10,000 were baptized in one day. The pope made Austin bishop of Canterbury, and twelve other bishops were appointed; but they had great trouble, for they attempted not only to govern the people, but the kings also.

Three successors of these foreign bishops bore the names at the head of this article. The first of the three was Dunstan, A. D. 961. He imagined that he was king. One day the bishop "burst into the king's apartment, and with every opprobrious epithet that could be applied to her sex, thrust the queen from her royal consort." This caused the king to accuse the bishop of defrauding the treasury, and to banish him. But the party of Dunstan, and "the Archbishop Odo took a party of soldiers, and seized the queen, and burned her face with a hot iron," to disfigure her face, for she was very beautiful, and then carried her off to Ireland. The unhappy Elgira attempted to return to seek her husband, King Edwy, but "was seized,"

says the historian, "by the infernal Odo, who, with the malice of a demon, caused her to be hamstrung, of which she died a few days after," in the sharpest torments. The wicked Dunstan returned to England and excommunicated the king; and encouraged his brother to seize the crown, while he pursued Edwy with unceasing vengeance. Robinson's Hist. Eng., p. 26.

Edgar, the new king, seized a nun and lived with her; Dunstan was very gentle with him, only requiring him to abstain from wearing his crown, though she continued to be his mistress. Rome canonized Dunstan, who is now St. Dunstan. Reeves, 281.

A. D. 1093. The second of these three was Anselm. King William Rufus made him archbishop of Canterbury; but soon quarreled with him and Anselm went to Rome. King Henry recalled him in 1100. He soon quarreled with him again, and again he went to consult the pope. He was a man of learning and piety we hope; but he had the prevailing disposition to govern and subject all to Rome. He is now St. Anselm. Anselm represents the best class of the Roman-English bishops. He was the inventor of the argument, erroneously attributed to Descartes, which demonstrates the existence of God from the idea of an infinitely perfect Being naturally implanted in the mind of man, and found in every mortal. His spiritual ambition justly exposed him to censure. His works begin with a discourse concerning the existence of God, the Divine Attributes, and the Trinity. This discourse is called Monologia, because it is drawn up in the form of a soliloquy. They are upon such subjects as The Fall of Satan, Why God Created Man, Original Sin, Its Communication to Adam's Posterity, the Liberty of the Will, and the Consistency of Freedom with the Divine Prescience. The second and third parts consists of Homilies, Poems, Prayers, and Letters. Mosh. i. 261.

He incurred the displeasure of the clergy by the censures of such churchmen as kept concubines. Reeves, 324.

A. D. 1162. The third of the three was Thomas a Becket.

He was an Englishman, and the first Englishman who was made archbishop of Canterbury. He made a great show of austerity, but withstood the king, and opposed the laws, and would not suffer the priests to be punished for their crimes by the civil power. King Henry called a council, and Becket, who now assumed great pomp, alone refused to obey the king; he finally consented and took his oath to comply; but as soon as the pope decided against the king, Becket renounced his oath. Becket was charged with embezzling 44,000 marks, and left England to join the pope. Then they excommunicated the ministers of King Henry, and threatened the king. Finally he was restored and the king held his stirrup to prove his desire for peace. Becket next excommunicated several bishops who were friendly to the king, when the king, in impatience, expressed a desire to be rid of him. Some noblemen immediately left. The king sent word after them not to injure the archbishop, but the orders were too late. The proud primate was slain. Then new debates arose between the king and the pope, and the disaffection of the Catholics was such that the king was brought to do severe penance. Hume, i. 294. Mosh. i. 314.

The humbled king walked barefoot to the grave of Becket, fasted by it all day, watched by it all night, then bared his back and permitted the monks to scourge him. The bishop was canonized and is now St. Thomas. Rob. 54.

These three represent the general character of the English bishops of the middle ages, both for good and for bad; as well as in the trouble they had with the kings. All the time during these ages the English ministers lived with their wives. The Roman calls them concubines, and piously says that Anselm censured "*all such churchmen as kept their concubines*," which gives a fair insight into the religion that was satisfied with "censuring" its priests who "kept," without putting away, their concubines. Reeves, p. 321.

TWELFTH CENTURY.

A. D. 1118. Alexis was succeeded by Colo Joannes (John the Handsome), who died from the effects of a poisoned arrow which dropped from his own quiver; and Manuel, his son, of astonishing courage and strength, ascended the throne in 1143, and was succeeded by his son, Alexius II., in 1180. He was forced to associate with him the base and great Adronicus, who soon caused him to be strangled.

A. D. 1183. Adronicus I. was sole emperor and tyrant. In his absence from Constantinople, Isaac II. was exalted to the throne. Adronicus, in irons, was led in before Isaac, by a chain from his neck, and delivered to those whom he had wronged. His hair, teeth, eyes, and hands were torn away. He was hung by the feet, and every hand sought to inflict pain. In mercy he was finally thrust through. All these were Catholics, religious, devout, sensual, cruel and wicked.

Abelard set the whole Catholic Church in an uproar. He was charged with teaching that the names Father, Son, and Holy Ghost were terms used to express the fullness of the sovereign good. The Father was the plenitude of power, the Son a power, the Holy Ghost the soul of the world, with other crude fancies and some bold truths. Abelard was a man of true genius, and worthy of a better fate and of a more enlightened age. After passing through the furnace of persecution, he retired to a monastery.

THE WALDENSES AND ALBIGENSES.

Mosheim says: "The Latins comprehended all the adversaries of the Roman pontiff under the general terms of Waldenses and Albigenses." i. 328.

Basilius, who was burned by Alexius, had his brethren, or followers, who were noted for prayer. These are the same with those of whom Maclaine says Massalians and Euchites signify the same thing, one in Hebrew and the other in Greek, viz: persons who pray. A sect, under this denomination, arose in 361, and held many of the

doctrines attributed by Mosheim to the Massalians of the twelfth century. Epiphanius speaks of Massalians still more ancient, who acknowledged several gods, yet adored only one, whom they called the Almighty. Mosheim says the accounts given are not to be depended upon. Many persons of piety, and zeal for genuine Christianity, were confounded with these enthusiasts on account of their opposing the vicious practices and insolent tyranny of the priesthood. "The Latins comprehended all, under the name of Waldenses and Albigenses." See above, Mosh. i. 328.

A. D. 1147. Henry, of Toulouse, preached with such effect, that the Catholics called those who sustained him Henricans. Soon after Peter Waldo, of Lyons, was the instrument of good, and they called the people from him Waldenses. Still all these remained in communion with the Catholics, only objecting to some corruptions.

1. They held that holy oil is not to be mingled in baptism.

2. That prayers used over things inanimate are superstitious.

3. Flesh may be eaten in Lent; the clergy may marry; and auricular confession is unnecessary.

4. Confirmation is no sacrament; we are not bound to pay obedience to the pope; ministers should live upon tithes; no dignity sets one clergyman above another, for their superiority can only be drawn from real worth.

5. Images in churches are absurd; image worship is idolatry; the pope's indulgences ridiculous; and the miracles pretended to be done by the Church of Rome are false.

6. Fornication and public stews ought not to be allowed; purgatory is a fiction; and deceased persons, called saints, ought not to be prayed to.

7. Extreme unction is not a sacrament; and masses, indulgences and prayers are of no service to the dead.

8. The Lord's Prayer ought to be the rule of all other prayers.

To subdue these refractory Catholics, in the beginning

of the twelfth century Pope Innocent III. authorized monks to find and deliver them over to the secular power. The monks, upon the least information, delivered them to the magistrate, who delivered them to the executioner; for the process was short, as accusation supplied the place of evidence, and a fair trial was never granted to the accused.

The Albigenses were so-called from the country of Albi. They had never been Catholics. Some were hanged, some beheaded, and some burnt, both in France and Italy, by the Catholics. Jortin says: "Can Protestants enter into alliance and communion with such a generation of vipers?' Jortin, iii. 292–301.

Waddington says: "In 1017, at a Synod held at Orleans, a number of persons, of no mean condition or character, were accused of heretical opinions. They are charged with denying the efficacy of baptism and transubstantiation, and the merit of prayers to martyrs." "They had some philosophical speculations respecting the Trinity and the soul." "They were convicted of heresy, and consigned to the flames."

A. D. 1163. The pope speaks: "Whereas a damnable heresy has for some time lifted its head in parts about Toulouse, let no man afford them a refuge on his estates; neither let there be any communication with them in buying or selling." He calls them Cathari, Paterini, Paulliconi, and forbids them Christian burial; and exhorts the bishops to "gird themselves for the work of extirpation, and to employ the arms of the princes and of the people." That meant, murder them. Wad. pp. 291, 292.

A. D. 1181. The pope's legate marched with a great army against the Albigenses, whom he called Manicheans. Several noblemen desiring to protect the Albigenses, who were their subjects and of blameless life, the pope sent throughout all Europe for recruits, to all of whom he granted indulgence. Heretics discovered at Orleans were "burnt on the spot." But they were more numerous in the nighborhood of Toulouse and Lyons. The Pyrenees

Mountains had often afforded them protection, and the Roman priests had never possessed the country. The pope excommunicated the Earl of Toulouse, and absolved his subjects from their oaths of allegiance, and commanded all to seize his lands, destroy his property, slay those who adhered to him, and pursue his person. A friar had been killed in his dominions, and this formed a pretext for a general slaughter.

A. D. 1198. Pope Innocent III. wrote to King Philip to make war on the Albigenses, and also sent crusades against all Cathari, Paterini, Albigenses, and others, all of them Manicheans. Jor. iii. 292.

While the war lingered, many of them were brought to trial. The prelate who sat in judgment on them laid down the orthodox doctrine which has ever been distorted into bigotry, with the brand of murder and blood upon it. The poor souls replied with heavenly courage, "You may tell such tales to those whose wisdom is of this world, who believe the fictions of carnal men. But to us who have the law inscribed on the inward man by the Holy Spirit, and wisdom which we have learnt from God, you preach vanities, deviating from real holiness. Cease your discourse. Do what you will with us. Already we behold the King who exalts us with his own right hand to immortal triumphs and joys above." We should recollect that this account (like almost every other in which any heretical opinions are described) comes to us from the pen of an enemy. "They were consigned to the flames." The earl, conscious of innocence, appealed to the pope. He requested that they would accept his person as a pledge, and not plunder or destroy the innocent people. The earl surrendered his person. The legate said he was glad that the earl had surrendered, but he could not disappoint his troops; but demanded the surrender of the seven armed castles. The earl now saw his error in trusting himself to them, but it was too late. The legate garrisoned the castles, and then sent for the governors and told them they were nowthe pope's subjects. The governors were aston-

ished to see the earl. He was stripped nearly naked, and cruelly scourged; then heavily loaded with chains, he was led round the grave of the dead friar; then compelled to swear to make war on the Albigenses, and bear allegiance to the pope. The army took Bezieres; "kill them, kill them," cried the legate. The streets ran with blood. One groan seemed to go up from a dying people. Still some secreted themselves. The houses were fired, and these had the choice to perish in the flames, or have their throats cut. "Sixty thousand perished," and the slaughter went on everywhere in all the surrounding country. The Christians, driven to desperation, everywhere took up arms; but the Catholics were too strong. It was a crusade of savages. The King of Aragon interposed but was defeated, and on the promise of mercy, the city of Toulouse was surrendered. But the Catholics plundered all the people and dismantled the city. The Earl of Toulouse having returned, Toulouse was recovered. The French prince failing to retake it after nine months' siege, took Miromand and put all to the sword, men, women and children (five thousand). The Earl of Toulouse, hearing of the great preparations of the King of France, sent the cattle and the women and children to the mountains, and plowed up the land. The Catholic king came with a large army, but was reduced by famine and died of grief. His son was repeatedly defeated; but a larger army succeeded; thousands were slaughtered, and the remnant were compelled to become Catholics, and were prohibited from reading the Scriptures. But why go on? The recital is too dreadful. The Inquisition was permanently established at Toulouse in 1228, and the reader can judge of the rest. Book of Martyrs, 101. Waddington, 291, 293.

"A. D. 1160. Some foreign heretics were found in England condemned by the bishops. Then they were beaten with sticks, scourged, burnt in the face, and turned adrift; and no person being permitted to lodge or to feed them, they all perished with cold and hunger. To have hanged them would have been mercy compared to such usage." Jortin, iii. 234.

"A. D. 1169. Some Manicheans were burnt in Burgundy." Jor. iii. 235.

The Nestorians existed among the Huns, Bactrians, Indians, Parsarmenians, Medes, Elamites, and were almost universal from the Persian Gulf to the Caspian Sea. On the coast of Africa and in the interior of China, they were surpassed by the Catholics in political power but not in labor-suffering. The Catholic monk or priest, with the secular support of Constantinople or Rome, was ever upon their track to hunt them down and destroy them. The adherents of the Monophysite faith or one will in Christ, the Jacobites of the East, the disciples of St. James, fell before the Catholic Melchites or Royalists. The eloquent Xenaias was suffocated by the Melchites. Fifty-four bishops were swept from their thrones. Eight hundred ecclesiastics were cast into prison, and the flocks left to the mercy of the Romish priests (432). The Armenians maintained one nature or being in Christ They fled in every direction from the Roman persecutors, and sought shelter with every enemy of Rome. They flourished alone in the East, and their principal church and bishop is located on the highway between Ipshan and Constantinople, at Ekmiasin, near Erivan.

The Abyssinians of Africa but branded the Catholics as Arians, and charged them with holding "four Gods"—the three persons of the Trinity, and the humanity, including the full personality, of a man, as the fourth. (Gibbon, iv. 444.) If Christ be two persons there must be four.

A. D. 1179. At the Council of Lateran, the pope condemned as heretical this proposition of Peter Lombard: Jesus Christ, considered as a man, is not anything, or something. Nonsense is not heresy.

A. D. 1185. We left Isaac II. on the throne. We must note the progress of the doomed empire to its fall, and return to the West, where spiritual wickedness in high places wielded its forked scepter.

The conquest of the Western empire by Charlemagne, under the influence of the popes, was quickly followed by

a separation in the State Church. East and West the ruling party had united in persecuting those who rejected the Nicene Creed; but they could not agree on the Trinity. The Greeks suppose that the Spirit proceeds from the Father alone. This involves both Catholics and Protestants in heresy. The Catholics forbade marriage to the priests—the Greeks forbade it only to the bishops; and these were sufficient reasons for the Greek and Latin churches to anathematize each other.

Isaac, the emperor, slept on the throne till his brothers, in 1195, assumed the purple, and deprived the emperor of his eyes. His son Alexis (the son of Isaac II.) escaped by stratagem, joined the crusaders, and sold his country by engaging the French and Venetians to restore his father. The usurper was overthrown and blind Isaac was restored, but the empire was ruined by this foreign intervention. In the bargain young Alexis submitted his country to the pope, and involved it in the expense of the war. A perfidious noble strangled the young prince, and seized the throne, when the allies returned and Constantinople was taken by storm.

Assassins. Hacen, the chief of the Mohammedan tribe of Carmatians, on receiving a threatening message from the sultan, in 1090, commanded one of his attendants to throw himself from a high tower; he obeyed, and died. To another he said, "Slay thyself;" and he obeyed. "Tell your master," said Hacen (*the Old Man of the Mountain*), "that I have 70,000 ready to do the same." The business of the Carmatians was to murder. They were called *Hassissins*, which we have changed to Assassins.

"A. D. 1199. Some heretics were hanged, some beheaded, and some burnt in Italy." Jortin.

THIRTEENTH CENTURY.

The Emperor Baldwin I., in 1205, saw his empire divided between the Latins, French, and Venetians. In a war with the Parthians he was captured, and died in prison.

A. D. 1208. His brother succeeded him and governed the remnant of the empire with great ability till his death.

A. D. 1215. June 19. King John of England with seeming willingness, signed and sealed the deed which was required of him. It is the famous deed of Magna Charta, which either grants or secures important privileges to every order of men in England, to the clergy, to the nobility, and the people.

Prester John, of the Armenian Church, acted the part of a bishop so well, that in the revolutions of Asiatic Tartary, he invaded the kingdom on the death of Kenkhan, and seized the throne. He reigned in triumph. His throne afforded a shelter for the Christians. Many fabulous stories describe his kingdom as an earthly paradise. He left his kingdom to David, his son, who was overthrown and slain by Genghis Khan. On the death of Henry,

A. D. 1217, Peter of Courtney, who had before led a murderous crusade against the Albejois, was placed upon the throne by the Latins; but was soon captured in the mountains of Epirus and perished in prison. And,

A. D. 1221, Robert, son of Peter of Courtney, succeeded his father as emperor. His gallantries brought him into trouble. The cause of the Christians in the East daily declined before Mohammed, and in the West sunk in moral darkness and sanguinary cruelty under the pope. The true church was the light of the age. The precious disciples were the salt of the earth and the hope of the world.

Pope Innocent III. decided that the water in wine is also changed to blood.

A. D. 1230. The Prussians were compelled to become Catholics after fifty-three years of slaughter.

Better Christians. "The Croisez went to succor the ancient Christians, Syrians, Armenians, and others, who all had their own bishops established by a long succession; yet in our histories I find little mention made of these poor Christians and of their bishops, except the complaints which they made of being ill used by the Latins. Thus under the pretense of delivering them from the Moham-

medans, they only laid them under a new slavery." Jor. iii. 345.

A. D. 1259. Michael Palæologus founded a new dynasty and the Greeks recovered Constantinople. Palæologus put out the eyes of the young emperor John, by destroying the nerve with the glare of a red-hot iron. In 1273, Palæologus shared the throne with Adronicus, his son, the most virtuous and learned prince of the age. He next shared the imperial purple with *his* son Michael, whose beautiful son Adronicus was named after his grandfather. Then the triad, son, father, and grandfather involved the country in a seven years' civil war. The younger Adronicus was succeeded by his son John Palæologus under the guardianship of John Cantacuzenus, who assumed the purple in 1341, involving a war and the abdication of John.

A. D. 1300. Gerard Sagerelli was committed to the flames in Parma. His offense was that his people went from place to place as the apostles did, and were clothed in white, with long beards, disheveled hair, and bare heads. Both sexes traveled and renounced all property, and preached repentance, and declared the destruction of the Church of Rome, and the establishment of a purer service, and a more glorious church. Mosh. i. 380.

Mosheim, in speaking of the Paulicians, Manicheans, Albigenses or Arians—for they were various names for Christian dissenters--says: "We find in history another branch of this most numerous sect. They maintained that religion consisted in practical piety, conformable to the divine laws; and treated external modes of worship with contempt. 1. They considered the baptism of infants as in no respect essential to salvation. 2. They rejected the Lord's Supper as a sacrament. 3. They denied that the churches were endowed with greater sanctity than private houses. 4. The altars were, they considered, unworthy of veneration. 5. They disapproved the use of incense and oil. 6. They looked upon the use of bells in churches as superstition. 7. They denied that the Catholic ministry

was of divine institution. 8. They affirmed that it was a matter of indifference whether the dead were buried in the churches or in the fields. 9. They looked upon penance as absurd. 10. They denied that the sins of departed spirits could be atoned for by masses, alms, or penance, and they treated the doctrine of purgatory as a ridiculous fable. 11. They held celibacy superior to marriage. 12. They held that the bodies of the saints, who had not suffered death for the cause of Christ, were not more sacred than any other human body. 13. They declared instrumental music in churches unlawful. 14. They denied that the cross on which Christ suffered was in any respect more sacred than any other kinds of wood, and refused to pay to it religious worship. 15. They refused all acts of worship to the images of Christ," etc., etc. i. 296.

A. D. 1250. We now read of the first university. It was located at Paris, and embraced four colleges, where a full course of education included all the sciences. The first Divinity School was erected and endowed by Robert de Sorborne.

There was evidently a revival of learning, and England had her share. In 1278 Roger Bacon was king of the republic of letters, and an ornament to the English people. His discoveries illuminated astronomy, gave power to chemistry, light to optics, and breadth to mathematics. He proposed the corrected calendar adopted in the sixteenth century. He discovered, or described, gunpowder. The poor pope-ridden Catholics called him a magician; but his knowledge of Greek and the Oriental languages, and philosophy, secured him the title of "THE WONDERFUL DOCTOR." Bacon did well to escape with his life. He languished many years in jail. The bodies of Arnoldus and Petrus de Albano, two other men of learning, were condemned by the Inquisition after their death, and burnt.

A. D. 1290. A Jew stole the host (the consecrated bread) and stabbed it, and cast it into the fire; but "it wrought so many miracles," says Fleury, "that the poor devil was discovered and was burnt alive."

DAWN OF DAY.

AGE OF APPROACHING LIGHT.

The Church existed before sects, and faith before creeds, therefore they may exist without them. Religious freedom is a heavenly inheritance. Every man slain, to force upon him an obnoxious creed, is murdered, and every drop of christian blood cries from the ground against the persecutors. The inquisition, sword, spear and fagot are at work, but guided by the torch of truth we press on amid tortures, prayers and groans. Light will soon appear.

FOURTEENTH CENTURY.

A. D. 1306. Philip of France seized the Jews, stripped them of their effects, and sent them into banishment.

A. D. 1307. All the Knights Templar in France were seized. "No fewer than fifty-four were burnt alive at one time before the gate of St. Antony in Paris." p. 404.

These were all Catholics burning each other alive.

A. D. 1308. In Lombardy, persons who called themselves Apostolical, and were bitter enemies to the Church of Rome, were destroyed by a bishop, who headed an army.

Jortin says: "The Emperor Henry VII. was poisoned in the host by a monk, who was suborned by Pope Clement V. An Arian princess had been taken off in the same manner." iii. 370.

A. D. 1314. The Grand Master of the Knights Templar, being burnt alive, cited the king and pope to appear before the tribunal of God. Reeves, 409.

A. D. 1355. Palæologus acknowledged the pope and kissed his feet. He was succeeded by his son Manuel, who resigned the throne to his son, John Palæologus II.

A. D. 1385. Reeves states the doctrines of Wickliff as follows:

"The doctrines advanced by Wickliff are, that a bishop or priest in mortal sin can not ordain, consecrate, or bap-

tize; that the substance of the bread and wine remains in the sacrament after consecration, and that Christ is not really present therein; that there is no foundation in the gospel to believe that Christ instituted the mass; that the pope, if he be a wicked man, has no authority over the faithful, and has no commission but from the emperor; that the clergy ought to have no temporal possessions; that auricular confession, in fine, is superfluous and unnecessary. Wickliff owed his escape to the strength of his party, for he had many proselytes; he had a powerful protector in the duke of Lancaster, the king's uncle, surnamed John of Gaunt, a mortal enemy of the clergy, and regent of the kingdom during his nephew's minority. Under the protection of this puissant prince, Wickliff continued to disseminate his pestilential doctrines with impunity, till a paralytic seizure suddenly hurried him out of life in 1385. His followers are known by the name of Lollards." p. 422.

He was afterward condemned, and his dead body was burned.

A. D. 1378 to 1429. During this period of fifty-one years, there were two or three antipopes all the time.

THE TEUTONIC KNIGHTS.

Yet the work of conversion went bravely on. Haweis says:

"The Teutonic knights had nearly extirpated, by fire and sword, Paganism in Prussia and Livonia. One Pagan monarch there still was, strong in the affections and valor of his people, Jagellon, duke of Lithuania. A. D. 1386. The vacant throne of Poland, and the beautiful Hedwige, the daughter of the preceding sovereign, had charms irresistible. As neither the one nor the other could be obtained without his submitting to baptism, and receiving the sign of the cross, he thought himself well paid for his complaisance, and bending the necks of his Pagan subjects to the religion he had himself embraced, he united his duchy with the crown of Poland, and received the fair princess for his bride, and proceeded to convert his subjects. Death in every shape of horror seized the obstinate, and those who saved their lives by baptism, neither saved their property, nor changed one of their sentiments. We may be always sure, 'A RELIGION THAT PERSECUTES NEVER CAME FROM HEAVEN.' It must be said of every one who injures

his fellow, 'Ye are of your father, the devil, and the works of your father ye do.' Yet even these horrid executions produced the high commendations of the Church of Rome, and merited indulgences equal to the zeal of crusaders." Haweis, ii. 8, 9.

Nothing ever exceeded the corruption of the Roman Church at this time. Its creed was putrid with heresy, and its heart venemous with crime.

TESTIMONIES.

"Their extreme licentiousness was hardly concealed by the cowl of sanctity." Hallem, ii. 253.

"Rather than abstain from adoring Christ and his mother and the images, it would be better for you to enter every brothel, and visit every prostitute," said an abbot. Gib. iii. 341.

"Indulgences produced licentiousness in fixing the charges for sin. The pilgrimages afforded temptation and opportunity, and the English women endure a universal scandal." Hallem. ii. 255.

"Auricular confession delivered all female confessors over to the profligate priest." Ibid. ii. 253.

"The concubinage of the priests made their reproofs of vice powerless. Nearly every priest had his mistress." Barnes on Revelation, p. 278.

The history of the Romish priests is too filthy to write and too cruel to contemplate.

FIFTEENTH CENTURY.

A. D. 1401. The first Englishman known to have been burnt was William Sawtre. He was a Lollard.

A. D. 1409. The Council of Pisa passed an act stating John XXIII., Benedict XIII., and Gregory XII. unworthy to preside over the church, and therefore deprived them of all pre-eminence, forbidding them henceforth to act as pope, or to assume the title. Reeves, 424.

They elected Alexander V., but as neither of the infallibles resigned, there were now three popes anathematizing each other, and of course all infallible.

A. D. 1409. The Council of Pisa denounced two popes,

and declared the superior authority of a council. The Council of Ferara affirmed the procession of God the Holy Ghost, from both the Father and Son in an equal supreme deity, and a brief reunion of the churches followed.

A. D. 1411. The Jews were cruelly persecuted by the Catholics.

A. D. 1412. Algebra was brought into Europe by the Arabs.

A. D. 1416. POPES NOT YET INFALLIBLE.

The Catholic historian says: "John XXII. was a scholar of refined talents and extensive knowledge. Wandering in the mazes of speculative theology, he had attached himself to a plausible opinion, as it seemed, relative to the state in which he conceived the faithful to be after their departure out of this life. Though fond of his opinion, he did not pretend to teach or to define it as a certain truth. But as a private divine, he ventured to assert in his sermons, that he thought the souls of the just after death, although free from every stain of sin, were not admitted to the full enjoyment of the beatific vision before the last day. He wished to see the opinion adopted in the pulpit and the schools." Reeves, p. 134.

Here was a fine chance to try the infallibility of the pope, and they tried it; proving that neither pope nor people believed a word of it. The historian proceeds:

"The cry against it was universal; he therefore ceased to urge it any longer; and when he found that all ranks of men, the bishops and divines, were scandalized at it, he assembled the cardinals who were with him at Avignon, and read to them a bull which he had prepared upon the subject. In that bull he expressly says, 'We profess and believe, that the souls, separated from their bodies and purified from sin, are in heaven with Jesus Christ and his angels, that they see God and his divine essence clearly, and face to face; and if we have preached, said, or written any thing to the contrary, we now expressly *recall it.*'" Reeves, p. 134.

He died the following day, December 4.

The Burning of Huss. In 1412 "John Huss wrote an excellent refutation of the bull of John XXIII. In a council held at Rome by this pope, at the first session happened the adventure with the owl. After the mass of the Holy

Ghost, all being seated, and John sitting on his throne, suddenly a frightful owl came screaming out of his hole, and placed himself just before the pope, staring earnestly upon him. The arrival of this nocturnal bird in the day time caused many speculations; some took it for an ill omen, and were terrified; others smiled, and whispered to each other that the Holy Ghost had assumed a strange form to appear in. As to the pope, he blushed, and was in a sweat, and arose and broke up the assembly. But at the next session, the owl took his place again, fixing his eyes upon John, who was more dismayed than before, and ordered them to drive away the bird. A pleasant sight it was to behold the prelates occupied in hunting him; for he would not decamp. At last they killed him as an incorrigible heretic, by flinging their canes at him." Jortin, iii. 379.

Reeves says that some Bohemian students carried from England the writings of John Wickliff, with which Huss was pleased, and to which Jerome was converted. The council summoned Huss to appear to answer. "For the security of his person, he procured a passport from the emperor. The passport was a recommendation from the emperor to magistrates and commanders to let him pass unmolested, and provide every thing necessary for his journey, both going and returning." The safeguard of the emperor only secured him a free passage to Constance and free liberty to plead his own cause. pp. 427, 428.

There was no other way of silencing him than by putting him under arrest. "Huss having imbibed his opinions chiefly from the errors of Wickliff and the Albigenses" (p. 427), he was tried on the 5th of June, 1415. "He was sullen, and would retract nothing." Reeves, the Catholic, says further:

"He was brought forth again on the 6th of July to receive sentence. The sentence was: that John Huss, being clearly convicted of heresy, which he has publicly taught and obstinately defended against former decisions of the church, shall be degraded from the order of priesthood, and delivered over to the secular arm to be disposed of as the laws of the empire direct. The ceremony of his degradation was immediately performed upon the spot; the council had now done with him: the elector Palatine took

his body into custody by the emperor's order, and committed it to the civil magistrates of Constance. Burning alive was the punishment which the Germanic law at that time inflicted upon a criminal, judicially convicted of obstinate error against faith, and to that punishment the magistrates of Constance sentenced John Huss. The 16th of July was the day appointed for his execution. In the interim, every thing was tried to bring the miserable man to a sense of his Christian duty. His life was offered to him if he would only retract. 'But know,' says he, in his letter to the university of Prague, the day before he suffered, 'I have neither revoked nor abjured any one article.' In those sentiments he persisted to the very last; he even refused the offered attendance of a priest at the place of execution, alleging that he felt not his conscience burdened with any mortal sin, that he had nothing to confess, and nothing to repent of. He was tied to the stake; the wind blew strong; the faggots were so placed that as soon as lighted, a thick smoke suffocated the criminal, and in an instant put him out of the state of suffering from the blaze. His ashes were gathered up and thrown into the Rhine."

Death of Jerome. Reeves, the same Catholic, says:

"The same leveling system, and the same spirit of anarchy, which had animated the Albigenses in France, and the Wickliffites in England, now armed the Hussites in Bohemia. Zisca, a man of good family in the country, but an enthusiastic Hussite, sought to establish his master's principle by force of arms, and commenced an unprovoked rebellion against his lawful sovereign. The ferocity of his temper drove him to commit the most atrocious cruelties. To perpetuate his spirit among the Bohemian boors, he directed in his will that after his death a drum should be covered with his skin, and used as an instrument to rouse them to arms against the Catholic princes. Jerome of Prague was still alive, and in confinement. His seditious conduct had caused him to be arrested and sent to Constance. Being denounced to the council as an abettor and propagator of heresy, he was summoned to answer the charge, and was excommunicated by the council, and condemned for a formal heretic. The civil magistrates took possession of his body, and upon the 1st of June, 1416, executed the law upon him in the same place, and after the same manner, as had been done upon his master, John Huss, eleven months before." pp. 427, 428.

The profane Catholic attempts no apology. The violation of the pass, and the burning of Huss and Jerome, are all alike justified by the Catholic historian.

A. D. 1417. The manufacture of paper from rags was invented.

"A certain priest, who was a deist, and was brought before his bishop upon that account, did not dissemble his opinion. But being tortured, he recanted and declared himself converted to Christianity, and desired to be put into a monastery. This change was thought miraculous by some people, who would have had more reason to think it so, if a jail and the rack had not been employed in his conversion."

L'Enfant has made some remarks on the Bohemian Adamites, and says:

"The accounts which we have of the later heretics come for the most part from the shops of their contemporaries, the monks, who were most notorious impostors, and so given to lying, that, as the Benedictine Thomas of Walsingham observes, it was universally allowed to be a conclusive argument: The man is a monk; *ergo*, he is a liar."

A. D. 1439. A pretended union between the Greeks and Latins was patched up at the Council of Florence. Jor. iii. 379, 382.

A. D. 1441. Printing was invented, by Faust, in Germany.

ANTI-CATHCLIC CHRISTIANS.

The Jacobites were Eutychian Christians. The Catholics say that they were "so called from Jacobus of Antioch in the sixth century, and that their sect extended wide through Armenia, Syria, Ethiopia and Abyssinia. They admitted but one nature in Christ." In the formal reception of their patriarch, in 1441, it is admitted that they still held this extended territory in Asia and Africa; and the decree of the pope on their errors on the Trinity, etc., prove that they never adopted all the Catholic heresy on that doctrine, but continued the Oriental Church independent of popery all through the dark ages. That the

patriarch and others formed a union with the pope in the fifteenth century is true, as did also the Emperor John Palæologus for the Greek Church. But the union was only visionary. See Reeves, p. 439. It is plain that up to the sixteenth century not one-fourth of the Christian world was ever united under popery. On the death of John Palæologus in 1448, Constantine, the last of the Greek emperors, ascended the throne, already threatened by Mohammed II. The son of Amarath in 1453 marched on Constantinople. Constantine implored aid from the Catholic world in vain.

Michael Angelo was born 1474. An artist, alike eminent in painting, poetry, sculpture, and architecture, in whom was the combined genius of the many in one. Among his works are the Monuments of the Medici, the Last Judgment, Conversion of St. Paul, Descent from the Cross. His scene of the judgment: 1. The angels with trumpets awakening the dead for judgment; 2. The apostles placing a crown on the head of the Judge; 3. The righteous ascending to join the angels; 4. The martyrs showing the instruments of their torture; 5. Devils shouting in sight of their prey; 6. The wicked trying to cling to the righteous; 7. The opening gulf.

Erasmus, a true Christian, though in the Catholic communion, was born in Germany in 1467, and ordained in 1492. He translated the New Testament into Latin. He was one of the greatest scholars of modern times. His writings were very numerous. He died in 1536. He is accused of Arianism and Armenianism. His pacific measures pleased all and offended all, and all claimed him and blamed him.

SIXTEENTH CENTURY.

The sixteenth century opened with a gleam of sunshine. The art of printing disseminated knowledge. The diffusion of Bibles broke the power of priestcraft. On reading the New Testament many discovered with astonishment that the church which had assumed to be the only true church,

was unnamed in the Bible, except as a society of apostates and conspirators against the true followers of the Savior. Yet with the increase of light there was an increase of determination on the part of the Catholics. In 1503 the ancient Syrian Church was nearly annihilated. The Portuguese felt that it was a scandal to popery to have so many other churches claiming equal or superior antiquity. The Syrian Christians claimed that they had been preserved as a church from the days of the apostles, and had an uninterrupted succession, of bishops, and pastors from the beginning, independent of popery. They were represented at the Council of Nice; but when the Catholic Church deified Mary as the "Mother of God," the Syrians abandoned them, and were cursed as Eutychians. In the early part of the sixteenth century Rome determined on their subjugation. (See Memoirs of Buchanan, pp. 305–315.) They possessed hundreds of churches, which had been planted by the apostles; and had enjoyed a sucession of bishops down to the present. Their churches were seized for the popes, their bishops were imprisoned to study popish theology, their priests were slain to make room for Rome's subordinates; and their books were burned, "that no pretended apostolic monuments might remain."

A. D. 1520. The Abyssinian Christians, who had lived almost unknown to the Catholics for over a thousand years, suddenly found Roman missionaries among them. These simple Christians regarded the Catholic doctrine as Arianism, and called the Romans Arians. Yea, more, the worshipers of four Gods, a Father, Son and Spirit, and a man Christ deified. (Gib. iv. 444.) For the Abyssinians were converted before the adoption of the two natures, *i. e.*, two wills in Christ; and were called by the Romans Monophysites. The Abyssinian monarch united with Rome, and attempted to convert his people.

"A new baptism, a new ordination, was inflicted on the natives; and they trembled with horror when the most holy of the dead were torn from their graves, when the most illustrious of the living were excommunicated by a foreign priest. In the defense of their religion and liberty,

the Abyssinians rose in arms with desperate but unsuccessful zeal Five rebellions were extinguished in the blood of the insurgents; two abunas were slain in battle, whole legions were slaughtered in the field, or suffocated in their caverns; and neither merit, nor rank, nor sex, could save from an ignominious death the enemies of Rome. But the victorious monarch was finally subdued by the constancy of the nation, of his mother, of his son, and of his most faithful friends. Segued listened to the voice of pity, of reason, perhaps of fear; and his edict of liberty of conscience instantly revealed the tyranny and weakness of the Jesuits. On the death of his father, Basilides expelled the Latin patriarch, and restored to the wishes of the nation the faith and the discipline of Egypt. The Monophysite churches resounded with a song of triumph, that the sheep of Ethiopia were now delivered from the hyenas of the West; and the gates of that solitary realm were for ever shut against the arts, the science, and the fanaticism of Europe." Gib. iv. 445.

How much these African Christians have suffered from their pagan neighbors, and from Mohammedan conquerors, we can not here relate; nor are they less the objects of our sympathy, if in faith or practice they have deviated much from the primitive form. They have the Scriptures which they study, and a church which has stood from the days of the apostles to the present hour. If they are not as enlightened as the Catholics, neither have they been so cruel. With less committed to them, they have less to answer for.

The morning stars proclaimed the night of popery passing away. The Christians had struggled with the monster through the long dark night, and the opening day found the multitudes not subdued, but anxious for the coming day. Christian dissenters were everywhere. They were Lollards in England: Arian, Albigenses, Christians in France: Waldenses, Christians in Piedmont: Manicheans, Christians in Italy: Armenians, Christians in Syria: Nestorians, Christians in Africa: Albigenses, Christians in Germany. Everywhere Christian freemen stood before the priest to teach a better religion. The light was breaking; the morning was dawning.

THE PROTESTANT SCHISM. A. D. 1529.

Six princes composed the first Protestant Church. They were

JOHN, GEORGE, ERNEST, FRANCIS, PHILIP, and ANHALT.

A. D. 1529. April 19. At the Diet of Spiers John and George, electors of Saxony and Brandenburg, Ernest and Francis, Dukes of Lunenburg, Philip, Landgrave of Hesse, Anhalt, Duke of Bernburg, supported by thirteen imperial towns, protested against the action of the diet in taking away the liberty of the states which they governed.

In the beginning of the sixteenth century the pope enjoyed the repose of security and quiet, after the cruel slaughter of the Albigenses, and the burning of Huss and Jerome. The Portuguese and Spaniards with syllogisms and soldiers were subjugating the Syrian and the Abyssinian Christians, and proselyting the South American Indians to popery by the sword.

A. D. 1620. The more fortunate work took place, of the settlement of the eastern part of North America by the Puritans.

ILLUSTRIOUS NAMES.

The men who contributed to the overthrow of popery in several nations may be mentioned in the following order: Wickliff, Huss, Jerome, Erasmus, Zuingle, Luther, Carlostadt, Munzer, Manzius, Calvin, Cranmer, and Knox, but, above all, the printed Bible, and Bible preaching. In 1516 Ulric Zuingle, of Switzerland, whose learning and sagacity were accompanied with heroic intrepidity and resolution, perceived the truth even before Luther. Shocked at the superstitious practices of Rome, so early as 1516 he had begun to explain the Scriptures to the people, and to plead for a general reformation.

Maclaine says: "Zuingle had explained the Scriptures to the people, and called in question the authority and supremacy of the pope, before the name of Luther was known in Switzerland. Instead of receiving instruction

from him, he was much his superior in learning, capacity, and judgment, and was much fitter to be his master than his disciple, as the four volumes in folio which we have of his works abundantly testify."

ZUINGLE (Ulricus) was born January 1, 1484, at Wildhaus, in Switzerland. Having mastered the Latin language, he became a teacher at Basil at the age of eighteen. Here he commenced the study of the New Testament, copying the Greek texts and adding notes. He was astonished to find the religion in many respects the very opposite of that of the church to which he belonged. His reputation for learning increasing, in 1518 he was appointed minister in the cathedral of Zurich, and in 1522 published an article on Lent which confused all the priests. In 1523 he presented his Views of Religion before a diet, and had thirty-seven articles passed by the diet. He then wrote several books against images, and in favor of the religion of the Bible.

In 1531 the Catholic cantons attacked the Protestants, and Zuingle was slain, in the forty-seventh year of his age. As he was dying, he said, "Can this be considered a calamity? Well, they are able indeed to slay the body, but they are not able to kill the soul." The Catholics found his body, and burned it to ashes. But the Bible was at work in other places.

LUTHER was born November 10, 1483, at Eisleben, Saxony, and completed his education at Erfurth. He was ordained a priest in 1506, and died February 18, 1546, aged sixty-three.

A. D. 1507. A young monk in Germany, of the Augustine order, found an old, neglected book in the convent library, which attracted his attention. It set forth a religion of which, though a student, he had not yet become acquainted. He was surprised to find the name of Jesus, Mary, the Apostles, and an account of things said in the mass, set forth in a plain, common-sense manner. His heart bounded with joy. He had found the long-neglected Latin Bible. He was a student, and this

was a book of knowledge. He was a theologian, and this was a book of theology. He was a Catholic. This was the book by which to make known the establishment of the Church, and prove its doctrines divine. The young monk made this book his constant companion. But how was he disappointed, as he read its musty pages? Was it, after all, not the Bible? Or was it the work of a heretic against his religion? Again he searched. There was not only an absence of everything peculiar to his religion, but the most essential things were not even named. He was a monk, but the order was not there! He was a Catholic, but no such church was named! He was a worshiper of the Roman Trinity. No such name was found in that old book. Of the things most sacred to the monk, there was a strange absence. Popes, holy water, mass, creeds, christening, cardinals, friars, penance, purgatory and priests, seemed neither named or thought of. Alas! thought the monk; this book is wrong, or I am! He looked again. "*The law shall go forth from Jerusalem.*" "Jerusalem, which is above, is free, which is the mother of us all." Ah, thought he, I started from Rome; I will go back to Jerusalem for my religion. And to Jerusalem he went. Not over the water, but in the word. The friars were charmed with his piety. The people wondered at his eloquence. The doctors were astonished at his learning. He was chosen professor of theology in the new university at Wittenberg, erected by the Elector of Saxony.

Leo X. was ambitious. He concluded to rebuild Saint Peter's Church. The merits of Christ and his saints had so accumulated in the spiritual treasury at Rome, that they had enough and to spare, while with the laity abroad there was a great dearth of grace. Leo wanted money. So he sent the monks into all the world to trade off grace for gold. This merchandise of the gospel was intrusted to the friars of the Franciscan order, no favorites with their rivals of the Augustine sect. Indulgence is the remission of the penance or suffering due to sin, and is a traffic peculiar to Rome. The Pope and the Archbishop

of Mentz made the infamous Tetzel, a Franciscan friar—"notorious for his extortion, profligacy, and barbarity" (Mosh. ii. 14)—the grace-broker of Germany.

The flag was hung out. The merchant opened his great chest, and displayed his commodities. The shop was filled with customers. The prices were set. The trade was brisk.

	s.	d.		s.	d.
Robbery,..	12	0.	Arson,	12	0.
Sacrilege,	10	6.	Fornication,	9	0.
Abortion,	7	6.	Incest,	7	6.
Simony,	10	6.	Murder,	7	6.
Perjury,	9	0.	Concubinage,.	10	6.
Assault on a priest,	10	6.			

And so on. See Ency. Rel. Knowl.

We do not mean that, by paying, persons obtained the right to commit the crimes. This would be too barefaced. The money is a compromise by which the penalty is remitted, and the suffering avoided. So that a person may indulge in sin on this assurance. "But no penny no mass." This brought the pennies. Who did not expect to sin, and then, like everything "Catholic," the virtues of the bogus grace were infinite.

Mosheim says: "Those famous indulgences of Leo X. administered the remission of all sins, past, present, and to come, however enormous their nature, to those who were rich enough to purchase them. The frontless monk executed this iniquitous commission not only with matchless insolence, indecency, and fraud, but even carried his impiety so far as to derogate from the all-sufficient power and influence of the merits of Christ. In describing the efficacy of these indulgences, Tetzel said, among other enormities, that 'even had any one ravished the Mother of God, he (Tetzel) had wherewithal to efface his guilt.' He also boasted that 'he had saved more souls from hell by these indulgences, than St. Peter had converted to Christianity by his preaching.'" ii. 14.

A. D. 1517. Then came the word of the young Bible reader, raising his warning voice in ninety-five propositions. He maintained publicly at Wittenberg, on the 30th of September, 1517, censured the extravagant extortion. Germany echoed the voice of Luther. Tetzel was exas-

perated. He was indignant. He had received the mark, and had a right to "buy and sell," and trade in the "souls of men." (Rev. 13 : 17, and 18: 13.) He threatened Luther with the inquisition. The threat only fired the heart of the young Bible reader. The pope was slumbering in the Vatican. The Virgin Mary had charge of the church. To the learned doctors, Reuchlinus, Erasmus, Cajatan, he intrusted the theology. The Inquisition was watching for heretics. The monks took care of the flocks; but when Luther spake, the word stirred all Europe, and awoke the slumbering pope. He inquired who this young German was; and was but partially pacified on learning that he was not a bishop, but only a professor of divinity at Wittenberg.

A. D. 1518. Luther went to Augsburg. The lordly Cajatan was Luther's judge at Augsburg. He treated him without consideration, and ordered him, as heretic, to renounce his writings. Here Luther's career would have ended in a fire, of which he would have been the fuel, but for his safe conduct from the elector and his sagacity. Seeing that only evil awaited him, and that he could have no justice, and his safe conduct being threatened, he made public an appeal to the pope, and secretly left Augsburg, thus, by the providence of God, saving his life. The pope then published an edict commanding all to confess his power to deliver from punishment due to sin. This prevented Luther's journey to Rome, and his life was again saved. He appealed to a general council. But the pope appointed Charles Meltitz to try him; and demanded the Elecotr of Saxony to compel Luther to renounce his doctrine, or to withdraw his protection. Meltitz at the same time attributed all the evil to the poor wretch Tetzel, who finding himself condemned by Rome and despised by Luther, gave himself up to despair; feeling that he was sacrificed as a victim to make peace. And this was the case.

Retribution. Rome willing to sacrifice Tetzel, to pacify Luther, loaded him with reproaches. Poor Tetzel, now despised by both parties, fell into great grief.

1519. Luther, out of pity, wrote him a letter of consolation; but he died of grief and chagrin. "His infamy was perpetuated by a picture placed in the church of Pirna, in which he is represented as sitting on an ass and selling indulgences."

Meltitz persuaded Luther to write to the pope, which he did in an humble manner. "Give me life or death, approve or disapprove," he told the pope, "I will hear your voice as the voice of Jesus Christ." "My only desire," he wrote to a bishop, "is to hear the voice of the church and to follow it. Even unto death I will remain an humble and obedient son of the Catholic Church." (Reeves, 458.) The pope was arrogant, and the fight went on.

A. D. 1519. The debate took place at Leipsic. Eckius was a celebrated theologian.

"Luther demonstrated that the Church of Rome, in the earlier ages, had never been acknowledged as superior to other churches, and he combated the pretensions of that church and its bishops, from the testimony of Scripture, the authority of the fathers, and the best ecclesiastical historians, and even from the decrees of the Council of Nice; while all the arguments of Eckius were derived from the spurious Decretals, scarcely of four hundred years' standing. On the 10th of December, 1520, Luther had a pile of wood erected without the city, and in presence of a multitude of all ranks and orders, he committed to the flames the bull that had been published against him. In less than a month after he had taken this noble and important step, a second bull was issued against him, on the 6th of January, 1521, by which he was excommunicated." Mosh. ii. 18, 20.

Luther now rose or sunk to a level with the pope, a man against a monarch. The burner of heretics was defied. The bull was "the execrable bull of Antichrist," Luther caused to be burned at Wittenberg, and added, how well it would be could he do as much to the pope himself. For the pope, said he, is a wolf, possessed by an evil spirit; (tom. i.) and, as he afterward expressed himself (tom. vii), is so full of devils, that he spits them out of his mouth, and blows them out of his nose." (Reeves.) He had now

for his friends, not only the Elector of Saxony, but the Landgrave of Hesse, and the Kings of Denmark, Sweden and Albert of Prussia.

Maximilian I. had resigned the crown, and Charles succeeded him. Charles was the grandson of Ferdinand and Isabella, the son of their daughter Jane, and by this Charles I. of Spain, as well as Charles V. of Austria. The new emperor called a council at Worms in 1521. The prince procured for Luther a safe conduct from the emperor. When informed of the designs of Rome, and the bull that had been published against him by the pontiff, his friends advised him not to expose his person at the diet, as the imperial safe conduct had not been sufficient to protect John Huss and Jerome of Prague from the cruelty of their enemies. He answered, "were he obliged to encounter at Worms as many devils as there were tiles upon the houses of that city, this would not deter him."

A. D. 1521. April 17. He stood before the council. The pope's ecclesiastical creatures, when Luther was obstinate, proposed to punish him at once, as they did Huss The emperor himself objected. Yet there was danger. Catholics are untrustworthy. They had violated his pass, and burned Huss. Luther saw the danger; and May 5, 1521, was suffered to retire. The council issued the edict, May 8, 1521, condemning him as the enemy of the empire, by the unanimous voice of the emperor and princes. But Luther was gone. His safe conduct opened the way and he left. Frederick saw the thunderbolt coming, and had Luther seized on his way and secreted. "By this precaution of the elector, put in execution the 3d of May, five days before the condemnation, the pope missed his blow; and the adversaries, doubly odious to the people, who, unacquainted with the scheme, and not knowing what was become of the reformer, imagined that he was imprisoned or destroyed. Luther lived in peace and quiet in the castle of Wurtemberg, where he translated a great part of the New Testament into the German language, passing for a country gentleman, under the appellation of

Younker George: In March of 1522 Luther returned to Wittenberg and continued his translations.

July 1, 1823, two monks were burned for Lutheranism, and the Imperial edicts came thicker than hail. The Pope raves, doctors denounce, hangmen burn. Private assemblies for devotion, reading the Scriptures, discussions on faith even in one's own house, are forbidden under the penalty of death. Yet the persecuted found time to persecute. The quarrel of Luther and Zwingle impeded the Reformation more than Popish laws, edict, sword or flame. Humanity became discouraged to see Protestants as ready as Papists with sword and fagot. Motley's Dutch Rep. 77.

"Whoever rejects infant baptism," or "preaches against taxes, or teaches commiety of goods, or sins against faith, let him be punished with death, said the reformers." Audin, 464.

A. D. 1526. A diet at Spiers granted to each prince to regulate religion in his own dominions; and in 1527, Charles, offended with the political measures of the pope and the French king, abolished the papal power in Spain, laid siege to Rome, and blocked up the pope in the castle of St. Angelo, while Luther and the evangelical preachers spread the gospel in all Germany.

A. D. 1529. But Charles soon concluded peace with the pope. And at a diet at Spiers, in 1529, the emperor's brother, Ferdinand, presided, assisted by the pope's legate, and the edict of liberty, passed at Spiers, in 1526, was revoked, and any change of the Roman religion was declared unlawful.

It was here that the six princes, John, George, Ernest, Philip, Francis and Anhalt entered their solemn *protest*. Such is the origin of the name, and these SIX PRINCES were the first PROTESTANT Church. The emperor arrested their ambassadors sent to acquaint him with their proceedings; hearing which, they united for defense. Luther was now disputing with Œcolampadius, and Melancthon with Zuingle, the reformer of Switzerland; and to uphold a modified view of the rustic idolatry of the Eucharist, Luther accused the learned Zuingle of heresy. A diet was appointed at Augsburg, where a knowledge was expected of the new doctrine or changes. Now was the time for Luther to

take his stand boldly upon the word of God. He had made that glorious book his study. He had been called a gospeler because his sermons and arguments had been drawn from the gospels. His appeals to the Bible had established his fame. This had given the reformers their power. It had not been so much Luther and the pope as Luther's Bible and the pope, that the people had chosen between. Luther delivered "seventeen articles" to the Conference of Sultzbach, as a "sufficient declaration," in 1529. Some thought that certain articles not found in the Bible should be rejected, and Luther himself had omitted them. Among these was the Roman Trinity instead of the Father, Son and Holy Ghost. Storr and Flatt's Biblical Theology. Rev. S. S. Schmucher, D. D., of the Theological School in Gettysburg, Penn., states as follows, p. 301. *Note.*

LUTHER OBJECTS TO THE TRINITY.

A dangerous doctrine, leading to Tritheism. The reformers adopted it to avoid the charge of Arianism, and are charged with both Tritheism and Arianism.

"Much was said about the time of the Reformation, concerning the tendency of these terms (Trinity, three persons, etc.) to lead to Tritheism; and among the advocates for their expulsion from theological disquisition might be mentioned a number of the first divines of the age, not excepting Hunnius, and even Luther himself; yet, to prevent the charge of Arianism or Socinianism, which he knew his enemies would eagerly seize the least pretext to prefer against them, *Luther yielded to Melancthon's wishes*, (There you have the true reason. The Italics are mine.) and in the Augsburg Confession the doctrine of the Trinity is couched in the old scholastic terms. 'We found it in use (said Dr. Miller, of later times), and not knowing a better term for the purpose intended, we have cheerfully adopted and continue to use it still; we by no means understand it, however, in a gross or carnal sense.'"

Storr and Flatt's Biblical Theology, Gettysburg Theological School, p. 301.

Professor Stuart, of Andover, the Apostle of American Protestantism, agrees with Luther. He says:

"To apply the word person to the distinctions in the

Godhead inevitably leads to Tritheism. However one may hold to words and forms of expression, it is plain that while he makes such an application of the word persons to the Godhead, he in fact admits Tritheism." Stuart on Hebrews 1: 1, 2, pp. 546, 547.

THE ANCIENT CHURCH, FATHERS, AND ALL CREEDS ARIAN!

LUTHER had cause to fear being called an Arian; Who has not?

STUART says, "the Nicene fathers and Greek commentators, one and all, held that Christ, as to his *divine* nature was *derived* from the Father," ("a derived God) and therefore can not have supreme dignity ascribed to him. This is indeed the legitimate inference from the Nicene Creed." "Real divinity, although not *supreme* divinity, they undoubtedly meant to ascribe to Christ."

"I will not aver that these are Arians and deny the divinity who believe this; but I must say that for myself, if I admitted this, I could make no serious objection to the system of Arius." STUART.—Heb 1: 2. Rom. 1: 4.

WHAT DO "ARIANS" BELIEVE OF CHRIST AND HIS GLORY?

DR. CLARKE says, "Refined Arians, with some of whom I am personally acquainted, are quite willing to receive all that can be said of the dignity and glory of Christ's nature provided we admit the doctrine of eternal sonship, and omit the word unoriginated." "I know not any Scripture fairly interpreted, that states the divinity of our Lord, to be begotten of God, or to be THE SON OF GOD.—a trinity of persons appears to me to belong essentially to the eternal Godhead—of this the old Testament is full, but the distinction was not fully evident till the incarnation. DR. ADAM CLARKE, the Methodist Commentator.—Heb. 1: 8.

LUTHER admitted trinity into his creed, but really believed in the Son of God, the faith falsely called Arian.

"*Baptism.* The primitive mode was probably by immersion. The disciples of our Lord could understand his command in no other manner than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, as also the earlier baptism of the disciples of Jesus, was performed by dipping the subject into cold water. * * * * And that they actualy did so understand it, is proved partly by those passages which evidently allude to immersion, when they had come up out of the water (river)—are buried with him by baptism, so that as Christ was raised, etc.,—and partly from the fact that immersion was so customary in the ancient church, that, even in the third century, the baptism of the sick who were merely sprinkled

with water was entirely neglected by some, and by others was thought inferior to the baptism of those who were in health, and who bathed themselves in water. This is evident from Eusebius, L. vi. cap. 43, where we find the following extract of a letter of the Roman Bishop Cornelius: 'Novatus received baptism on a sick-bed, by aspersion, if it can be said that such a person received baptism.' No person who had, during sickness, received baptism by aspersion, was admitted to the clerical office. Moreover, the old custom of immersion was also retained a long time in the Western church, at least in the case of those who were not indisposed. And even after aspersion had been fully introduced in a part of the Western churches, there yet remained several who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism, as he had done in the restoration of the wine in the eucharist. * * * If immersion had been restored. * * * The change of the ancient custom of immersion, although it ought not to have been made, destroys nothing." p. 514.

Had they taken half the pains to establish the truth in doctrine which they took to kill the Anabaptists, they need not to have killed, but to have called them brethren.

Starr and Flatt's Biblical Theology, a Lutheran work.

Half the pains to establish the truth, which they took to kill Anabaptists, would have made them brethren.

A. D. 1530. Carlostadt, archdeacon of Wittenberg, a presbyter, was the first who joined Luther. They soon fell out. The first subject of contention was the "real presence." Carlostadt denied, Luther maintained it. A second was that Carlostadt gave communion in both kinds. A third, Carlostadt had pulled down crosses and pictures. Luther held, that the use of holy images, and especially of the crucifix, greatly conduced to the promotion of Christian piety. Philip Melancthon being recommended to the patronage of Frederic, the Elector of Saxony, as a youth of superior talents, gained admittance into the University of Wittenberg. Melancthon, for learning, and skill in controversy, was considered as a pillar of the church. The lessons he delivered while Greek professor in that university, acquired him the splendid reputation of a complete and pleasing scholar. Naturally moderate in his manner and

temper, he tried by every means in his power to excuse the defects of Luther's conduct.

Mosheim says: "To speak plainly, Melancthon's love of peace and concord seems to have carried him beyond what he owed to truth." Mosh. ii. 82.

Bernardino Ochino, General of the Capuchin order, went so far in his inquiries, that he was banished by the Helvetic Church, and ended his days bearing witness against the Trinity.

Mosheim says: "This unfortunate exile retired into Poland, where he embraced the communion of the anti-Trinitarians, and Anabaptists, and ended his days in 1564. Mosheim, ii. 126.

A. D. 1491. Martin Bucer. His talents, his knowledge of languages, of Belles Lettres, and theology was great. He opened a public school, in which he delivered theological lectures. In that drudging exercise he labored for twenty years, till it brought him into difficulties, which obliged him to quit his station. Cranmer being informed of his distress, invited him to England, where he took up and continued his theological lectures, till he died in 1551.

It must be confessed that it required the united energies, force, learning, and influence to crush the multitudes of both the learned and pious who affirmed the doctrine of the First commandment, "The Lord our God is one Lord," against the trinity of divine persons. And many of the most learned men of the age were put to the flames.

Calvin was born at Noyon, in France, in 1509. His father intended him for the ministry, and sent him to Paris He went through his lower studies, and obtained two benefices. After he left Paris he applied to the study of the law, first at Orleans, and then at Bourges. Here he adopted the reformed doctrines. Selfishness would have prompted him to dissemble; but he resigned his two livings, and retired to Switzerland. At Basil he reviewed his sentiments on religion, and arranged them into a system, which he published in a single volume, entitled his Institutes. He differs from Luther in three material points: 1st, On

Free Will; 2d, on the Eucharist, in which he agreed with Zuingle; and 3d, on the Form of Worship, in which he has no priest, altar, sacrifice, ornament, or ceremony. In his manner, Calvin was more gentle than either Zuingle or Luther, though equally intolerant, as appears in his causing Michael Servetus, a Spanish physician, to be burnt alive at Geneva, for errors against the blessed Trinity. For the space of twenty-three years, he exercised such an absolute sway over the citizens, that he was called the Pope of Geneva. Reeves, 463.

Protestants had separated rather from popery than from Romanism. They retained all the Catholic creeds, and much of their spirit. The opposition to a thorough reformation might be excused, as the effect of ill-timed prudence; but to re-establish in creeds what they did not believe, and to persecute others for teaching what they also really believed; and to re-establish the reign of creeds and the commandments of men, by the slaughter of other Christians, can not be excused. They thus were not only the occasion of the slaughter of over 50,000 people in Germany alone, but entailed upon the world a multitude of conflicting creeds, to the detriment of Christian union, Bible knowledge, and evangelical obedience.

A. D. 1525. *Munzer*, a reformer, says Mosheim, was at the head of a "prodigious multitude." He declared for entire religious liberty. When attacked by the State troops he resisted, and his followers were overthrown, and he was put to death. This reformer received the degree of Master of Arts at Wittenberg; and while Luther was secreted in Wartburg, he was boldly preaching. In 1523 the authorities in Arlstedt forbade the people to attend his ministry. But so many flocked to hear him that in 1524 the elector of Saxony summoned him to appear at Weimar, and the authorities of Arlstedt were ordered to remove him from the city. He then appeared at Muhlhausen, where the population became his proselytes; and when the city council forbade his preaching, the people appointed a new council.

May 15, 1525. The Protestant princes sent a force against them, and slew from 5,000 to 7000, and took Munzer and put him to the rack. Twenty-four others of the leaders of these Anabaptists were executed. Munzer behaved with the greatest pusillanimity, and was unable even to pronounce the creed at the execution. Ency. Am.

Mosheim says: "The severest laws were enacted against them for the second time, in consequence of which the innocent and the guilty were involved in the same terrible fate, and prodigious numbers were devoted to death in the most dreadful forms." ii. 35.

"The magistrates of Zurich, in 1525, denounced capital punishment against this riotous sect." p. 130.

One Van Geelan undertook resistance; but says the historian:

"After an obstinate resistance, he was surrounded with his whole troop, who were put to death in the severest and most dreadful manner, to serve as examples to the other branches of the sect, who were exciting commotions of a like nature in Friseland, Groningen, and other provinces and cities in the Netherlands." ii. 131.

"While the terrors of death, in the most dreadful forms, were presented to the view of this miserable sect, and numbers of them were executed every day without a proper distinction being made between the innocent and the guilty, those who escaped the severity of justice were in the most discouraging situation that can well be imagined. On the one hand, they beheld, with sorrow, all their hopes blasted by the total defeat of their brethren at Munster; and, on the other, they were filled by the most anxious apprehensions of the perils that threatened them on all sides. In this critical situation they derived much comfort and assistance from the counsels and zeal of Menno Simonis, a native of Friseland, who had formerly been a popish priest, and, as he himself confesses, a notorious profligate. This man went over to the Anabaptists, at first, in a clandestine manner, and frequented their assemblies with the utmost secresy; but, in 1436, he threw off the mask, resigned his rank and office in the Romish Church, and publicly embraced their communion. From this period to the end of his days, that is, during the space of twenty five years, he traveled from one country to another with his wife and children, exercising his ministry under a series of pressures and calamities of various kinds, and constant-

ly exposed to the danger of falling a victim to the severity of the laws. East and West Friseland, together with the province of Groningen, were first visited by the zealous apostle of the Anabaptists; thence he directed his course into Holland, Guelderland, Brabant, Westphalia, and as far as the Baltic Sea and Lavonia. He was very successful with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example, as well as by his precepts. A man of such talents and dispositions could not fail to attract the admiration of the people, and to gain a great number of adherents, wherever he exercised his ministry, by his great learning and deep piety." i. 131.

Mosheim says: "There were certain sects and doctors, against whom the zeal, vigilance and severity of Catholics, Lutherans and Calvinists were united, and, in opposing whose settlement and progress, these three communions, forgetting their dissensions, joined their most vigorous counsels and endeavors. The objects of their common aversion were the Anabaptists, and those who denied the divinity of Christ, and a trinity of persons in the Godhead."

A. D. 1525. A conference was held by the reformers, which condemned the Baptists. "After this conference the senate warned the people to desist from the practice of re-baptizing. But all was in vain. They decreed, therefore, that in future all persons who professed Anabaptism, or harbored the professors of that doctrine should be punished with death." "Manzius was drowned at Zurich, upon the sentence pronounced by Zuingle in these four words, *Qui iterum mergit, mergatur;* that is he that rebaptizes with water, let him be drowned in the water." Yet Zuingle pleads that he "entreated the magistrates not to pass a severe edict against them." Zuingle Baptismo.

Luther also was moderate about putting them to death but he denounced them in words of malignant fury.

Zuingle says: "After that conference, which was indeed the tenth, beside many others, both public and private; our very renowned senate decreed, that 'whoever should rebaptize any person, should himself be drowned in water.'" Mil. ii. 236, 238.

Erasmus, the papist, said: "The reformers show a most

wonderful zeal against punishing heretics with death; whereas they themselves inflict capital punishment on the Anabaptists, a people against whom there is little to be said, and concerning whom we are assured there are many who have been reformed from the worst to the very best lives; and though they may foolishly err in certain opinions, yet they have never stormed towns nor churches, nor entered into any combinations against their governors."

This apology for the poor Baptists irritates Milner, the Protestant bigot, who exclaims:

"What extraordinary lengths did his dislike of the Reformers carry Erasmus! He knew very well the seditious character of the Anabaptists in general; yet how artfully does he here apologise for them."

Alas! we are forever doomed to disappointment in this world. There are ever here manifold tares to the wheat. Luther was moderate, but still on the wrong side.

"Satan rages," said he; "we have need of your prayers. The new sectarians, called Anabaptists, increase in number, and display great external appearances of strictness of life, as also great boldness in death, whether they suffer by fire or by water." Milner, ii. 535, 540.

Manzius, a man of great learning and deep piety, "ventured," says Milner, "to rebaptize a few." "He was apprehended by the order of the magistrates, and drowned in the river, January 5, 1527. A little before his execution, he praised God that he was permitted to seal the truth by his death. He said, the death of the faithful was predicted by Christ. Both the mother and the brother of Manzius exhorted him to finish his course with firmness; and they had the satisfaction of hearing him sing with a loud voice, even in the midst of the waves, and say: "Into thy hands I commend my spirit." Milner, ii. 539.

For many years death was the penalty for immersing. We read of candidates desiring for months to be immersed, but prevented by the police. Sometimes they would go to distant neighborhoods, but still fail. One, feeling called to the ministry, crossed the sea to England to get baptized. The word is just announced in this day's paper, November

19, 1870, that religious liberty has been granted to the Baptists in North Germany.

A. D. 1564. "The starry Galileo, with his woes," is so incorporated in the history of the moving world, that some facts of his history are as interesting as useful.

Galileo was born in Pisa, Italy, February 28, 1564. In 1588 he was appointed professor of Mathematics in the University of Pisa. In 1592 he was appointed professor at Padua. In 1604 he taught the revolution of the earth. In 1615 Pope Paul V. denounced him to the Inquisition. In 1616 his theory was condemned as heresy, but on his recantation his life was spared. In 1632 he again published his theory, and was again condemned for heresy by Pope Urban VIII. The Duke of Tuscany preserved his life, but he died a prisoner in 1642. Galileo's heresy is plainly stated in the decree of condemnation, as follows: 1. The proposition that the sun is the center of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because it is expressly contrary to the Holy Scriptures. 2. The proposition that the earth is not the center of the world, nor immovable, but that it moves, and also with a diurnal motion, is also absurd, philosophically false, and, theologically considered, at least erroneous in faith. Galileo Galilei was condemned twice: first, February 25, 1616, and again, June 23, 1633. The last decree is quite lengthy, abounding in charges of heresy, and signed by the Cardinals of the Court of the Inquisition in Rome. The cluster of names of those who represented the church in deciding that the earth does not move, were the infallible popes Paul V. in 1615, and Urban VIII. in 1632, and the following cardinals. The record of these names is a monument of eternal infamy; Felix, Cardinal Di Escola; Desiderio, Cardinal Di Cremona; Berlingero, Cardinal Gessi; Guido, Cardinal Bentivoglio; Antonio, Cardinal S. Onofrio; Fabrico, Cardinal Verospi; Martino, Cardinal Ginatti.

A. D. 1545. The Council of Trent assembled on the 13th of December, and was protracted to 1563. Trent is a

city of Tyrol, sixty-five miles north-west of Venice. Charles V. of Germany announced a council at Augsburg in 1530, but Paul III. called it together. It was forced to admit some Protestant representatives. Two hundred and fifty-five prelates signed its decrees.

A. D. 1546. All heretics were ordered to be slain. In Holland and Frisland alone, over 30,000 suffered. Cities were plundered and fired, women were stripped naked to search for treasure; abused, slashed in the face with knives, their arms cut off, and turned naked into the blazing street, or burned in their houses—roofs, rafters, floors and families all burned together amid insults of Catholics. Motley 186.

Valentine Gentile was burned at Berne for teaching that the Son was subordinate to the Father.

SUNDAY SCHOOLS.

A. D. 1565, Charles Borromeo, Archbishop of Milan, a very pious and virtuous Catholic, founded Sunday Schools in every parish of his diocese. Attempting to reform the licentiousness of the clergy, a monk attempted to assassinate him. He died November 3, 1594.

CALVIN AND SERVETUS.—EXTRACTS FROM MOSHEIM.

"It is impossible to justify the conduct of Calvin in the case of Servetus, whose death will be an indelible reproach upon the character of that great and eminent reformer. The only thing that can be alleged, not to efface, but to diminish his crime, is, that it was no easy matter for him to divest himself at once of that persecuting spirit which had been so long nourished and strengthened by the popish religion.

"As to Gribaldi and Alciat, who have been already mentioned, it is manifest that they inclined toward the Arian system, and did not entertain such low ideas of the person and dignity of Jesus Christ as those which are adopted among the Socinians.

"So early as the year 1524, the divinity of Christ was openly denied by Louis Hetzer, one of the wandering and fanatical Anabaptists, who, about three years afterward, suffered death at Constance." Mosh. ii. 141.

"At first they held chiefly the Arian doctrine concerning the divine nature, maintaining that the Son and the Holy Ghost were two distinct natures, begotten by God the Father, and subordinate to him.

"By the writings of Socinus, the Arians, who had formerly the upper hand in the community of the Unitarians, were engaged to change their sentiments concerning the nature and mediation of Christ. It is true, indeed, that the denomination of *Socinian* was not as yet known. Those who were afterwards distinguished by this title, passed in Poland, at the time of which we now speak, under the name of Anabaptists, because they admitted to baptism adult persons only, and also rebaptized those who joined them from other Christian churches.

"The short summary of moral doctrine is contained in a few precepts, and expressed for the most part in the language of Scripture. There is this peculiarity in their moral injunction, that they prohibit the taking of oaths and the repelling of injuries. As to what regards ecclesiastical discipline, they define it thus: 'Ecclesiastical discipline consists in calling frequently to the remembrance of every individual, the duties that are incumbent upon him; in admonishing, first privately, and afterward, if that be ineffectual, in a public manner, before the whole congregation, such as have sinned openly against God, or offended their neighbor; and, lastly, in excluding from communion of the church the obstinate and impenitent, that, being thus covered with shame, they may be led to repentance, or, if they remain unconverted, may be damned eternally.

"They divide their ministry into bishops, deacons, elders and widows. They enumerate, at length, the duties of husbands and wives, old and young, parents and children, masters and servants, citizens and magistrates, poor and rich; and conclude with what relates to the admonition of offenders, and their exclusion from the communion of the church, in case of obstinate impenitence. Their sentiments concerning prayer are, generally speaking, sound and rational. But, in their notion of baptism, they differ from other Christian churches in this, that they make it to consist in immersion or dipping, and emersion or rising again out of the water, and maintain that it ought not to be administered to any but adult persons. 'Baptism,' say they, 'is the immersion into water, and the emersion of one who believes in the gospel, and is truly penitent, performed in the name of Father, Son, and Holy Ghost, or in the name of Jesus Christ alone; by which solemn act the person baptized publicly acknowledgeth, that he is cleansed from all his sins through the mercy of God the

Father, by the blood of Christ, and the operation of the Holy Spirit, to the end that, being engrafted into the body of Christ, he may mortify the old Adam, and be transformed into the image of the new and heavenly Adam, in the firm assurance of eternal life after the resurrection.' Of the last point, the sacrament of the Lord's Supper, they give an explication that will be readily adopted by those who embrace the doctrine of Zuingle.

"They had instruction to heads of families, showing them how they ought to proceed in order to maintain and increase in their houses a spirit of piety; in which also their devotion is assisted by forms of prayer, composed for morning, evening, and other occasions. Before their separation from the reformed church in 1565, believed in a Trinity of some kind or other, and had not gone so far as totally to divest Jesus Christ of his divinity. Schoman was a doctor of great authority in his sect. He defended the unity of God the Father against the reformed, who maintained the existence of a three-fold Deity. Before the year last mentioned, he and his Pinczovian flock were not Socinians, but Arians only.

"John Campanus, a native of Juliers, disseminated, at Wittenberg and other places, various tenets of an heretical aspect; and taught, among other things, that the Son was inferior to the Father, and that the Holy Ghost was not the title of a divine person, but a denomination used to denote the *nature* of the Father and of the Son; and thus did this innovator revive, in a great measure, the errors of the ancient Arians." ii. 141, 149.

ENGLAND—RELATIONSHIP OF THE PRINCES.

Henry VII., of England, married his son Arthur to Catharine, the infant daughter of Ferdinand and Isabella, of Spain. This Catharine was aunt to the Emperor Charles V., of Germany. Arthur the prince soon died; and Henry married his next son (Henry the VIII.), to Catharine. This is the noted Henry of the English Church, and this Catharine is the queen mother of Mary, called the "Bloody Queen Mary." Mary was half sister to Elizabeth, called good "Queen Bess."

RELATIONSHIP WITH THE QUEEN OF SCOTS.

James IV., of Scotland, married Margaret, the oldest sister of Henry VIII., in 1503. This James was slain in the battle of Floden Field, in 1513. His son, James V., married Mary, of the house of Loraine, a noble family in France, and sister to the Duke of Guise, who, as a commander, successfully resisted Charles V., took Calais from the English, for a time governed France, and was shot by a Huguenot nobleman of Orleans, when he attacked that Protestant city. The daughter to James V., by this marriage,was Mary, Queen of Scots, born in 1545.

Henry VIII. had married Catharine, the aunt of the Emperor Charles; and when Luther published his work against the spurious Catholic sacrament, the king, by a royal reply, gained from the pope the proud title of "Defender of the Faith;" but now the king desired a divorce. This the pope could readily have granted, as was his custom in such cases, she having been betrothed to his elder brother; but the pope feared the emperor. Cranmer advised the king to submit the question to the divines and universities of Europe. The greater part of these declared the marriage void; but the trembling pope refused his sanction, and Parliament, approving the decision of the universities, the king divorced Catharine, and married Anne Boleyn. The pope sent for him to Rome to answer, but the Parliament decided, in 1533, that there should be no appeal to Rome, or respect to its censures. The pope then offered to decide in Henry's favor, if he would acknowledge his authority. The poor pope issued eleven bulls, confirming the appointment of Cranmer archbishop. But it was too late. In 1534 Parliament declared the king the supreme head of the English Church; and, A. D. 1536, the king gave permission to have the Bible translated, and in 1537 ordered its reading; still, by an act of 1543, the common people were not permitted to read it. In 1539 the corrupt monasteries, or priest's brothels, were dis-

solved, and January 28, 1547, Henry VIII. died. Edward VI., his son, prosecuted the work of reform; and in 1549 the marriage of the clergy was legalized. The first Christian ministers did not prohibit marriage; but the Roman Catholics preferred concubinage.

Jortin says: "It appears that in those days* the Arian clergy were generally married men, and lived with their wives, whilst the orthodox were strenuous contenders for the celibacy of the clergy. It is to be supposed that some of these ecclesiastics humbly contented themselves with common strumpets, or other men's wives."

Of course orthodox here signifies heterodox, and Arian Christians.

Henry VIII. was no Protestant, and he did not fail to punish Protestansts as heretics. He also punished Fisher and Moore, who were Catholics, for denying his supremacy. Then Pope Paul III. excommunicated Henry, and gave his kingdom to an invader. Henry soon grew jealous of Anne Boleyn, and she was beheaded, and her body was cast into an old chest, and buried in the tower, and Henry the next day married Jane Seymour, of whom was born Edward VI. A council decided to make the rule of faith to consist of the Scriptures and the three creeds, the Apostle's, Nicene, and Athanasian. Lambert, the school-master, was burnt for opposing Henry in a discussion on the communion. On the death of Jane, Henry married, by proxy, Anne of Cleves; but when he saw her he refused to live with her. She was divorced, and he married Catharine Howard, and continued to persecute the Protestants as heretics, and the Romanists as traitors. "Those opposed to the pope were burned, and those who were for him were hanged."

The queen (Catharine Howard) confessing herself an improper person to be a true wife, was divorced. When James V., his brother-in-law, of Scotland, died, Henry endeavored to marry his own infant son Edward (VI.) to the infant princess of Scotland, (Mary Queen of Scots); but

*Fourth Century. Jortin, iii. 49.

did not succeed. Henry married Catharine Parr; and soon after condemned to the flames Ann Ascue, her favorite, with four others. Henry died as he lived, a Catholic

A. D. 1547. Edward ascended the throne at the age of nine. At the head of sixteen executors was Cranmer, who urged on the Reformation; but still heretics were committed to the flames. But Edward died in the sixteenth year of his age, and the Protestants, endeavoring to keep the throne, made Lady Jane Gray queen. But Mary, his half sister, the daughter of Catharine, (Granddaughter of Ferdinand and Isabella) took the throne and put Jane and her husband and her father and many others to death. She married Philip, King of Spain, and re-established popery, burning Rogers, Hooper, Sanders, Taylor, Philpot, Ferrar, Ridley, Latimer, Cranmer, and many others. Five bishops, twenty-one clergymen, eight noblemen, eighty-four tradesmen, fifty-five women, four children, and many other common people. "The Catholics were very much elated They endeavored to catch the Princess Elizabeth in her words. They asked her of the real presence. She replied:

> "Christ was the Word that spake it,
> He took the bread and brake it;
> And what that Word did make it,
> That I believe and take it."

A. D. 1558. Mary died, and Elizabeth came to the throne. The Catholics, with longing, thought of Mary Queen of Scotland. Mary, when six years old, was carried to France, where, in 1558, the very year of the death of "Bloody Queen Mary of England," she was married to the weak Prince Francis (II.), and by the death of Henry II., the following year became queen. The government being managed by her powerful uncle, the Duke of Guise. Her uncle died in 1560. In 1561 she returned to reign in Scotland; perhaps in England. Both of Henry's daughters had once been declared illegitimate. Elizabeth was a Protestant, and the Catholics preferred Mary. But the young Catholic queen could not govern her own kingdom. In 1563 her uncle, the Duke of Guise, was shot. Her no-

blemen were many of them Protestants. Her second marriage was unfortunate. Her lovers were too persistent, her enemies too numerous. She could not retard the opposition to popery. She fled, and cast herself upon the mercy of her rival, Elizabeth. Through jealousy, or fear, she was kept prisoner eighteen years, and beheaded in 1587, as a person dangerous to the crown of Elizabeth. On her deathbed Elizabeth named Mary's son as her successor; and in 1604, seventeen years after his mother was beheaded, James VI. of Scotland (son of Mary, Queen of Scots, great-grandson of Margaret, the daughter of Henry VII. and sister of Henry VIII.), became James I. of England, united with the national church of, and united the two kingdoms, firmly established the Protestant Episcopal Church, and gave us our present beautiful translation of the Bible.

The famous Gunpowder Plot, headed by the Jesuits, seems to have been the desperate resource of expiring hope. It was designed by the Catholics. Nine men, all Catholics, were convicted. They justify the priest Garnet for keeping the secret of the design, because revealed to him in the confessional. Why in confessional? To obtain absolution. Why not reveal the plot? "It would have been sacrilege"!!! By their own admission, priests may be privy to a plot of wholesale murder, and grant indulgence, keep the secret, and, when discovered, "die martyrs to their religious fidelity in the exercise of their ministerial functions." From such ministers, such martyrs, such religion, and such confessional, "good Lord deliver us." See Reeves' Catholic Church History, pp. 577, 582. In the succeeding reign, Charles I. was able to succeed in nothing, and when brought to the scaffold, the government fell into the hands of Cromwell, who opposed the Romans in their own spirit; but on the restoration, both Charles II. and his successor, James II., kept alive the drooping hopes of popery. But William, prince of Orange, in 1688, so completely beat back the power, that it has never since been able to make a successful demonstration there.

The Protestants were not successful in France. One of her monarchs favored the Reformation; but there has never been sufficient stability to secure liberty, or sufficient learning to establish true religion, or religion to establish a reformation. Thousands of Protestants have been cruelly slaughtered there.

SEVENTEENTH AND EIGHTEENTH CENTURIES.

MILTON, LOCKE, NEWTON, WHITBY, WATTS, WHISTON, CLARKE, CLAYTON, LARDNER, and others of this age, form a constellation of glory before whose light other minds appear dim and dark. Though the laws compelled conformity to the State religion, they threw floods of light upon the dark superstition which inundated all the Lord's heritage, and were advocates of religious as well as political liberty, in an age of inquisitions and oppression. It is the boast of the slavish priests of superstition, who bow to the paradoxes of popery for place and position, that the mighty intellects of Milton, Locke, and Newton, bowed to the shrine of our Savior; but they fail to tell them that not one of those giants of thought ever stooped to do reverence to the creeds: but that they all abhorred them. Even the learned Erasmus attributed to the *Demon of Creeds* the religious slavery of the world. Erasmus says:

"*Quid cogitabunt* (*a fide Christiani alieni*) *si viderint rem usque adeo difficilem esse, ut nunquam satis discussum sit quibus verbis de Christo sit loquendum? perinde quasi cum moroso quopiam, ages Dæmone, quem in tuam ipsius perniciem evocaris, si quid te fefellerit in verbis præscriptis, ac non potius cum clementissimo Servatore, qui a nobis præter puram simplicemque vitam nihil exigit.* Epist. 329." Jor. ii. 49.

That is, What will they think, aliens to the Christian faith, when they see that it is never finished; that you can never have discussion enough to decide in what words we shall speak of Christ. Equally as if you acted with a morose demon, whom you called out to your own ruin if any thing escaped your observation in the prescribed words, and not with a most clement Savior who requires only a pure and simple life; are the blessed words of Erasmus.

A. D. 1632. John Locke, of England, was a celebrated philosopher, and an enlightened Christian; an ornament to English literature and to the church. His "Essay on the Reasonableness of Christianity," and his paraphrase and notes on the Epistles of Paul, have laid the foundation of a more enlightened school of scriptural commentators. He did not copy, as too many do, Roman theology, but gave a more enlightened doctrine. He thus paraphrases Rom. 9:5: "Christ is come; he who is over all, God be blessed forever." God is God. His Essay on the Human Understanding opened the true philosophy of the mind. His views of religious and political liberty excited the jealousy of kings and priests. On Christian union and creed his words were as stars in the dark night. He said: "The Bible is all pure, all sincere, nothing too much, nothing too little. How that can be called the Church of Christ which is established upon laws which are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, I can not understand."

Sir Isaac Newton was born in 1642, and died 1727.

"Nature and nature's laws lay hid in night;
God said, Let Newton be, and all was light."

Newton was the greatest wonder of the seventeenth century. Dr. Chalmers said: "We see in his theology the spirit and principle which gave all its stability to his philosophy." He wrote extensively on "the two corruptions of Scripture," viz.: the two heavenly witnesses, 1 John 5: 7, and God manifest in the flesh, 1 Tim. 3: 16; showing that the former text and the term God in the latter, were interpolations to sustain the Trinity (see his theological works). His "Paradoxical Questions Concerning Athanasius," "Rule of Faith," "Dominion of the Clergy," and many other theological works, were smothered, as supposed, by his executors, because of their support of the ancient faith, against the Trinity and the baptism of infants. "He says that the place from which they (the ancients) at

first tried to derive the Trinity, was the formula of baptism." He defends the "Arians," so-called by their enemies, but the body of whom comprised the true church, in opposition to the apostacy of the Catholic Church. He says, "If we receive the witness of men, the three-fold witness of God, which he bears of his Son, by declaring at his baptism, This is my beloved Son, and by raising him from the dead, and by pouring out his Spirit upon us, is greater, and therefore ought to be more readily received."

We add nothing to his praise in pronouncing him the greatest genius in the world, unrivaled in natural philosophy, the prince of mathematicians, and a theologian to whom theologians bowed with reverence. Though not a priest, the priests called him the best divine of the church, and he adorned the age in which he lived.

Daniel Whitby was born in England in 1638. He published his "Protestant Reconciler" in 1683, pleading Christian Uuion. He urged the necessity of giving up all but the Bible. His book he was afterward obliged to abjure and it was burnt by the Oxford University. He published an able commentary on the Scriptures entirely in advance of the age, containing his renunciation and refutation of Calvinism. In 1718 he published a reply to Bull on the Nicene Creed, showing that the anti-Nicene fathers held the doctrine of the subordination of the Son, which is the doctrine of the Scriptures. In 1727, one year after his death, his "Last Thoughts" were published, proving that Trinitarians held the doctrine anciently condemned as Sabellian, viz: that Christ is God, manifested as a Son; but not a separate person from the Father. This doctrine, now so popular, has never been endorsed in any creed of authority, but has ever been branded as heresy. He defended Dr. S. Clarke's view of the Trinity, and published several volumes of his sermons. He died in his eighty-eighth year.

Mosheim says: "The Trinity, in which the Church of England and the Catholics agreed, employed at various times the pens of controversal theologians. Some thought

it incomprehensible, others labored to explain it, others endeavored to prove: first that it was not the opinion of the early Christians. Second, that it was introduced by artifice and imposture, in repugnance to repeated declarations of both the Old and the New Testaments." Had these lived in the days of Theodosius, Mr. Milner would have justified the Catholic tyrant in committing them to the flames.

William Whiston died in 1752. The Arians found a learned and resolute patron in William Whiston, Professor of Mathematics in the University of Cambridge, who defended their doctrine in various productions, and chose rather to resign his chair than to renounce his opinions. About the year 1706, he began to doubt the eternity and omniscience of Christ. This led him to review the popular doctrine of the Trinity. To execute this, he read the New Testament twice over, and all the genuine monuments of the Christian religion prior to the conclusion of the second century. By this he was led to think that at the incarnation of Christ the *Logos* supplied the place of the human soul; that the eternity of the Son of God was not distinct from the Father by eternal generation, but existed in the Father, as his word; that Christ's real generation took place some time before the creation of the world; that the Council of Nice established no other eternity of Christ; and that the Arian doctrine, on those points, was the original doctrine of Christ himself, of his apostles, and of the primitive Christians. Dr. Whiston was confirmed in these sentiments by Novatian's Treatise Concerning the Trinity; and especially by the perusal of the "Apostolical Constitution." This learned and upright man was a sufferer for the faith. He was removed from his theological and pastoral functions, and from his Mathematical professorship. "I mention this as an instance of the unfair proceedings of immoderate zeal." Maclaine and Mosheim.

Dr. Whiston afterward united with, and was defender

of the Baptists, but never advocated baptism as a test of fellowship. He labored for union. Mosh. 295, 315.

Honesty. While one day in company with several of the heads of State, the question arising whether the Secretary of State could be honest, and Whiston, not taking part in the conversation, was pressed for his opinion, replied: "Honesty is the best policy, and if the Secretary would try it, he would find it so." The Secretary replied: "It might do for a fortnight, but it would not do for a month." Whiston answered inquiringly, "Did you ever try it for a fortnight?" !!! And as the Secretary could not give an affirmative answer, the question was decided against him. Reader, honesty is the best policy. If you will try it, you will find it so. Queen Caroline (wife of George III.) asked Whiston what people in general said of her. He replied, that they justly esteemed her as a lady of great abilities, a patron of learned men, and a friend to the poor. "But no one is without faults—pray, which are mine?" Whiston begged to be excused speaking on that subject; but she insisting, he said: "Her majesty did not behave with proper reverence at church." She replied, "The king would talk with her." He said, "A greater than kings was there only to be regarded." She acknowledged it, and confessed her fault. "Pray" (said she) "tell me what is my next?" He replied, "When I hear your Majesty has amended of that fault, I will tell you of your next." He died A. D. 1752, in his eighty-third year.

Richard Lardner denied the Roman Trinity. He has laid the world under obligations to him by his most profound and learned Evidences of Christianity. His writings will remain while truth is prized. It is too evident that few controversies have so little augmented the sum of knowledge, and so much hurt the spirit of charity, as the controversies that have been carried on in the Christian Church in relation to to the doctrine of the Trinity.

MOSHEIM ON ANTITRINITARIANISM.

The discussion of this question is so fair, and the views of the learned Dr. Samuel Clarke, bishop of the Church of England, and one of her brighest ornaments, so beautiful that I transfer them:

"Antitrinitarian doctrine had many abettors in England during the seventeenth century; and it may be presumed that its votaries are rather increased than diminished in the present; but those divines who have abandoned the Athanasian hypothesis concerning the Trinity of Persons in the Godhead, have more generally gone into the Arian and Semiarian notions of that inexplicable subject. The Arians have had several celebrated writers in this century, such as Sandius and Biddle. Of those who also passed under the general denomination of Antitrinitarians and Unitarians, there are many that may be placed in the class of the Socinians and Arians, for the term Unitarian is very comprehensive, and is applicable to a great variety of persons, who agree in this common principle, that there is no real distinction in the divine nature. The denomination of Arian is also given in general to those who consider Jesus Christ as inferior and subordinate to the Father. But, as this subordination may be understood and explained in various ways, it is evident that the term Arian, as it is used in modern language, is susceptible of different significations; and that, in consequence, the persons to whom it is applied can not be all considered in the same point of light with the ancient Arians, or supposed to agree perfectly with each other in their religious tenets." ii. 299.

A. D. 1675. Dr. Samuel Clarke, a man of great abilities, judgment, and learning, in 1724, was accused of altering and modifying the ancient and orthodox doctrine of the Trinity. But it must argue a great want of equity and candor, to rank this eminent man in the class of Arians, taking that term in its proper and natural signification; for he only maintained what is commonly called the Arminian Subordination, which has been, and is still, adopted by some of the greatest men in England, and even by some of the most learned bishops in that country. This doctrine he illustrated with greater care and perspicuity than any before him had done, and taught that the Father, Son,

and Holy Ghost, are equal in nature, and different in rank, authority, and subordination. A great number of English writers have endeavored, in a variety of modes, to invalidate and undermine the doctrine of the holy Trinity; and it was this consideration that engaged a lady, eminently distinguished by her orthodoxy and opulence, to beqeath a valuable legacy as a foundation for a lecture, in which eight sermons are preached annually by a learned divine, who is nominated to that office by the trustees. This foundation has subsisted since the year 1720, and promises to posterity an ample collection of learned productions in defence of this branch of the Christian faith." ii. 355.

"Dr. Clarke also stepped aside from the notions commonly received concerning the Trinity; but his modification of this doctrine was not so remote from the popular and orthodox hypothesis, as the sentiment of Whiston. His method of inquiring into that incomprehensible subject was modest, and, at least, promised fairly as a guide to truth. For he did not begin by abstract and metaphysical reasoning in his illustrations of this doctrine, but turned his first researches to the word and to the testimony, being persuaded that, as the doctrine of the Trinity was a matter of mere revelation, all human explications of it must be tried by the declarations of the New Testament, interpreted by the rules of grammar, and the principles of sound criticism. It was this persuasion that produced his famous book, entitled, The Scripture Doctrine of the Trinity, wherein every Text in the New Testament relating to that Doctrine is distinctly considered, and the Divinity of our blessed Savior, according to the Scriptures, proved and explained. The doctrine which this learned divine drew from his researches was comprehended in fifty-five propositions, which, with proper illustrations, form the second part of the work. As the reader will find them in that work at full length, we shall only observe here, that Dr. Clarke, if he was careful in searching for the true meaning of those scriptural expressions that relate to the divinity of the Son and Holy Ghost, was equally circumspect in avoiding the accusation of heterodoxy, as appears by the series of propositions now referred to. There are three great rocks of heresy on which many bold adventurers on this Anti-Pacific ocean have been seen to split violently. These rocks are Tritheism, Sabellianism, and Arianism. Dr. Clarke got evidently clear of the first by denying the self-existence of the Son and the

Holy Ghost, and by maintaining their derivation from, and subordination to, the Father. He strenuously labored to avoid the second by acknowledging the personality and distinct agency of the Son and the Holy Ghost; and he flattered himself with having escaped from the dangers of the third by his asserting the eternity (for he believed the possibility of an eternal production, which Whiston could not digest) of the two divine subordinate persons. But, with all his circumspection, Dr. Clarke did not escape opposition and censure. He was answered and abused; and heresy was subdivided and modified, in order to give him an opprobrious appellation, even that of Semiarian. The convocation threatened; but the Doctor calmed by his prudence the apprehensions and fears which his scripture-doctrine of the Trinity had excited in that learned and reverend assembly.

"If Dr. Clarke was attacked by authority, he was also combatted by argument. The learned Dr. Waterland was one of his principal adversaries, and stands at the head of a polemical body, composed of eminent divines, such as Gastrel, Wells, Nelson, Mayo, Knight, and others, who appeared in this controversy. Against these, Dr. Clarke, unawed by their numbers, defended himself with great spirit and perseverance, in several letters and replies. This prolonged a controversy, which may often be suspended through the fatigue of the combattants, or the change of the mode in theological researches, but which will probably never be terminated; for nothing affords such an endless subject of debate as a doctrine above the reach of human understanding, and expressed in the ambiguous and improper terms of human language, such as persons, generations, substance, etc., which, in this controversy, either convey no ideas at all, or false ones. The inconveniences, accordingly, of departing from the divine simplicity of the scripture language on this subject, and of converting a matter of mere revelation into an object of human reasoning, were palpable in the writings of both the contending parties. For, if Dr. Clarke was accused of verging toward Arianism, by maintaining the derived and caused existence of the Son and Holy Ghost, it seemed no less evident that Dr. Waterland was verging toward Tritheism, by maintaining the self-existence and independence of these divine persons, and by asserting that the subordination of the Son to the Father is only a subordination of office and of nature: so that, if the former divine was deserv-

edly called a Semiarian, the latter might, with equal justice, be denominated a Semi-Tritheist. The Doctor, indeed, apologizes in his Queries for the use of these metaphysical terms, by observing that 'they are not designed to enlarge our views, or to add any thing to our stock of ideas, but to secure the plain fundamental truth, that Father, Son and Holy Ghost, are all strictly divine and uncreated; and yet are not three Gods, but one God.' It is, however, difficult to comprehend how terms that neither enlarge our views, nor give us ideas, can secure any truth. It is difficult to conceive what our faith gains by being entertained with a certain number of sounds. If a Chinese should explain a term of his language which I did not understand, by another term, which he knew beforehand that I understood as little, his conduct would justly be considered as an insult against the rules of conversation and good breeding; and I think it is an equal violation of the equitable principles of candid controversy, to offer, as illustrations, propositions or terms that are as unintelligible and obscure as the things to be illustrated. The words of the excellent and learned Stillingfleet (in the Preface to his Vindication of the Doctrine of the Trinity), administer a plain and wise rule, which, if observed by divines, would greatly contribute to heal the wounds which both truth and charity have received in this controversy. 'Since both sides yield,' says he, 'that the matter they dispute about is above their reach, the wisest course they can take is, to assert and defend what is revealed, and not be peremptory and quarrelsome about that which is acknowledged to be above our comprehension; I mean as to the manner how the three persons partake of the divine nature.'"

If Trinitarian and all other Arian ministers would follow this advice, we would hear less of the ebullitions of vain, inflated egotism and bigotry, constantly cropping out under the plume orthodox, or evangelical, the popular misnomer, for the most prominent heresies of human creeds.

VIEWS OF BISHOP SAMUEL CLARKE.

Maclaine says: "Dr. Clarke maintained an equality of perfections in the three persons, but a subordination of nature in point of existence and derivation." Mosh. ii. 313.

The Christian doctrine branded as "Arian" is the original evangelical doctrine of Christ and the apostles, while Arianism is only a modified form of Trinitarianism, the

first being simple and the second tripple Arianism, both equally heretical in adding derived and originated gods.

Socrates says that both Arians and Trinitarians "unanimously asserted one God in three persons." Palmer's Edition, p. 227.

Neander says that Arius "was intending simply to defend the old doctrine of the church concerning the Trinity." ii. 365.

Prof. Stewart says, "the Nicene fathers say the Son is light of light and God of God."—"One and all held that Christ, as to his divine nature, was derived." He asks, "Is it possible to make true divinity harmonize with derivation?" He answers, "No; it is not." Yet all human creeds teach that Christ is a derived God, which is pure Arianism. The making three Divine persons equally dependent upon each other, is but Triarianism or Trinitarinism. The Christians have no sympathy with either doctrine, but believe in one God, one Son of God, and one Spirit of God.

The Christian Poet, Isaac Watts, was born in 1674 and died in 1748. after leaving his testimony against the erroneous faith of his youth, in the maturer judgment and discretion of age. The hymns of this great man, written in early life, he would have revised according to a more matured faith, had not the copyright been sold. Their errors cheer the heart of the Trinitarian, who sings his Tritheistic creed in poetic contradictions, and glories in the name of the author who lived to correct the errors of his youth. His Address to God, uttered in the close of his life, breathes the honest sincerity of a soul delivered from a long bondage of error. "*Dear and Blessed God:* Hadst thou been pleased, in any one plain Scripture, to have informed me which of the different opinions about the Trinity, among the contending parties of Christians, had been true, thou knowest with how much zeal, satisfaction and joy, my unbiased heart would have opened itself to receive and embrace the divine discovery. Hadst thou but plainly told me in any single text that the Father, Son, and Holy Spirit

are three real distinct persons in the Divine nature, I had never suffered myself to be bewildered in so many doubts nor embarrassed by so many strong fears of assenting to the mere inventions of men instead of the Divine doctrine, but I would have humbly and immediately accepted the words, so far as it was possible for me to understand them, as the only rule of my faith." Extract from the dying prayer of Dr. Watts.

A. D. 1751. The very learned and great Dr. Clayton, bishop of Cloger, delivered his memorable speech in the house of Lords, in 1756, urging the peers to omit the Nicene and Athanasian creeds. He said, "The first was the production of ignorance, and the last of forgery. Both are contrary to the Divine word." He insisted that a more enlightened age should not be tied down to those antiquarian determinations. "I must inform your lordships," said the enlightened bishop, "that all those books which were published in opposition to the Council of Nice have been destroyed, so that our information comes only from one side of the question; and of all those histories suffered to come down to our times, I do not know of one, except Eusebius of Cesarea, who says little on the subject, but what is so filled with falsehoods, forgeries and contradictions, that their veracity is not to be depended on." "Athanasius was a young, forward, petulent deacon, of an ambitious spirit, and talent fitted for disputation. And as he could have no hopes of getting into the bishopric unless he could drive out Arius from Alexandria, who was the principal presbyter in that church next to the bishop, this he effected by fomenting this dispute between Arius and the bishop, on which account, having got Arius excommunicated, he had him banished out of Alexandria. And no sooner was the old Bishop Alexander dead, but Athanasius, though then only twenty-seven or eight years old, by the assistance of a set of murdering ascetics, forced himself at once into that high archbishopric, without ever passing through any of the intermediate degrees. And having gotten himself illegally consecrated, contrary

to all the rules and canons of the church, prevailed, by a bribe to one of the emperor's favorites, to confirm him therein." And "when regularly dispossessed of his bishopric, by a numerous council of bishops, he forced his way into that see, more than once or twice, over the murdered corpses of his antagonists, and waded into his cathedral through seas of blood." Bishop Clayton also urged the consequence of the possibility of falsity in the creed, saying, "I dread to name it, as it would be no less than blasphemy, for if the Father and the Son have not been from all eternity consubstantial and coequal, the assertion of that proposition would be blasphemy."

The laws yet condemned to death all who denied this Catholic dogma; and the more enlightened Christians appealed to Parliament "for the repeal of all penalties denounced against those who denied the Trinity; and Mr. Fox supported their pretensions with animated eloquence But their request was not granted." Mosh. ii., 297, 298.

SEVENTEENTH CENTURY.

Several new sects sprung up in this century, of whom I shall give no detailed description, as each has its own history. The Anabaptists were moulded over into Mennonites and various branches of German Baptists. Those inclined to more purity in morals, and more communion in spirit, were called Quakers. These compose one of the best sects in the world, although all the accumulated fanaticism of the Paulicians, Arians, Manicheans, Albigenses and Anabaptists has been charged upon them. They were "children of the light;" "they trembled and quaked at the word of God;" they disturbed religious worship; "a female appeared in Whitehall Chapel stark naked, in Cromwell's presence, during public worship;" another was inspired. The Quakers were much persecuted, and this led to extreme enthusiasm, and, to instances of fanaticism. Still their worst acts, even taking the account of their enemies, were indiscretions, unmingled with cruelty; while their enemies had all these indiscretions, to which they

added cruelty. The Quakers were much persecuted; but under James II., of England, they found protection in laws which James designed only to favor the Catholics. I can not approve of their rejection of some parts of the gospel, yet I confess that I love their moral and humane principles, their upright character, and their peaceable, industrious, quiet and honest lives, and consider them far more evangelical than many who assume that name and denounce them. Their founder was George Fox, a shoemaker, who lived in England, in 1647.

EIGHTEENTH CENTURY.

Dr. Priestley was a man of great talents, possessed of an ardent and active spirit, a philosopher, a divine, and a statesman. He extended our knowledge of air, and of other natural objects, theology, and the art of government. He so offended the priests that they headed a mob, who burned his library, and philosophical apparatus, and drove him from England in his old age. In politics he was inclined to republicanism. Unawed by the terrors of the law, which denounced punishment against all who denied the Trinity, he maintained that Christ was a mere man—an error of philosophy.

John Wesley, the founder of the Methodists, was born in England in 1703, and died in 1791. He graduated at Oxford in 1727. He was ordained, in 1728, in the Church of England, in which he died. He was early called *Homo unis libri:* the man of one book; and he and his companions were called Bible moths, on account of their close study of the Bible. He was one of the best ministers of any sect since the fourth century. Happy would it have been had he possessed sufficient faith in God's word to build upon the foundation at first laid. But with all his zeal and goodness, he added only another to the numerous sects and creeds. The names made prominent in this movement were two lovely brothers, John and Charles Wesley, the angelic mortal, George Whitefield, and the most Christian Lady Huntington, who, as much as any

other, perhaps, forwarded the movement for greater holiness.

A. D. 1729. The Universalists also arose about this time. The close of this century was marked with a revival both of religion and letters.

HUMAN RELIGIONS TRIUMPHANT.

From the Alps to the Adriatic everything was now subdued to the Catholic Church. The priests and the inquisition had cut down and rooted out every green thing. The Jew even must cross himself or die. In France the dragoons destroyed and drove out all Bible Christians. Austria watched for heretics, with fire and sword ever ready. England had established the Episcopal Church; Scotland the Presbyterian; Switzerland and North Germany the Protestant. But popery was planted in America, from Chili in South America to Canada in North America, the few Protestants being confined mostly to the cold, sterile coast of the Atlantic in North America.

The Mohammedan religion was firmly established in Asia, Africa and Europe; and the Syrian, Nestorian, Abyssinian, and other Christian sects had life, if not liberty, under the rule of the prophet.

A. D. 1776. The United States of America declared their independence of European control, and adopted a constitution conceding liberty to every man to choose his own religion.

At the close of the eighteenth century, notwithstanding the body of the Savior was patched over with creeds, and divided into sections, and labeled with the names of men, and parceled out into what was familiarly called "branches of the Church," yet the true faith was increasing, and the true spirit was reviving; and it is supposed that the masses of the people, in most of the sects, held the ancient and apostolical doctrine of the Bible. This explains such sentences as the following:

I. "The Presbyterians had commenced their course

through Arianism down to Socinianism." Wat. Life Wesley, p. 62.

II. This occasioned the Episcopalians to charge the Presbyterians with a uniform tendency to "Arianism." See "The Pres. in search of the Church."

III. This explains the fact that in Geneva, the very seat of Calvinism, the faith of Servetus, the Martyr, prevails over the creed of Calvin. In New England over two hundred Calvinistic churches renounced Trinitarianism and adopted Unitarianism.

NINETEENTH CENTURY.

Jones, Smith, O'Kelly, Stone. Purviance, are names enshrined in the affections of the lovers of the true church, Bible doctrine, and Christian liberty. These were foremost in the great movements for Christian liberty in the United States. While the laws of England continued, their meetings would have been unlawful assemblies. From the days of Justinian till the American constitution, the death penalty for a denial of the Roman Trinity stood upon the statute books of all Catholic and Protestant countries. In 533 Justinian sent forth the great general, Belisarius, to conquer the world to the empire and the creed. Nation fell after nation. Next rose the little horn, or pope-king; then the false prophet; and in all nations Christians lived only by toleration, or escaped death by the providence of God.

"About the close of the eighteenth century, and the beginning of the nineteenth, the more pious of the clergy and members of the churches of the respective religious denominations of Kentucky beheld with emotions of useful and unfeigned regret, the moral desolations which prevailed in their ranks generally, to an alarming extent." Rogers.

This zephyr of grace was felt in other parts of the country, and was followed by tidal waves which wafted the church heavenward more than any other revival interest experienced since the fourth century. This started simultaneously, East, West, South and North.

THE ABOVE VIEW REPRESENTS THE CHRISTIANS IN THEIR ORIGIN, PILGRIMAGE, BAPTISM AND TRIUMPH. THE GLORY OF THE REVIVAL OF THE ANCIENT CHURCH SHOULD BE GIVEN TO GOD ALONE. NO MAN CLAIMS IT. THE CHRISTIANS STARTED SIMULTANEOUSLY NOT ONLY IN DISTANT STATES, BUT IN MANY DISTANT NEIGHBORHOODS. MINISTERS WITHOUT THE LEAST KNOWLEDGE OF EACH OTHER BEGAN AT THE SAME TIME TO GIVE UP CREEDS; PROCLAIM UNION; PLEAD FOR THE BIBLE AS AN ALL-SUFFICIENT CONFESSION; CHRIST FOR THEIR ONLY LEADER; AND FOR A PURE HEAVENLY RELIGION.

Abner Jones says: "On the 9th of June, A. D. 1793, I was baptized by Elder Elisha Ransom, in Woodstock, near the North Meeting-house. I submitted to this ordinance as a command of the Lord, although I had but a very little feeling sense of it, for I felt the weight of this Scripture, 'The rebellious shall dwell in a dry land.'" (The Baptists were the great revival preachers of the day in New England.) "I drew up a determination to believe and practice just what I found required in the Bible, and no more." "When, on searching the New Testament through, to my great astonishment, I could not find the denomination of Baptist mentioned in the whole of it. I only found John the Baptist, or baptizer." "The Disciples were first called Christians at Antioch. After this search I denied the name of a Baptist." Life, p. 59, 60.

A. D. 1792–3. Purviance says: "In the year 1792, I came to Caneridge, Ky. There was some appearance of a revival; meetings for preaching and prayer were frequent, and I got into difficulty and distress on the doctrine of election and effectual calling." Presbyterian books were furnished him, but when in one he came to the sentence, "The salvation of the non-elect must remain as it ever was, an impossibility," he "dashed the book across the room and opened it not again." Being elected to the Kentucky Legislature, other thoughts than Calvinism occupied his attention. But on again attending the Presbytery, when returning, he asked the advice of B. W. Stone as to what books he should read, in order to prepare a discourse for examination on divinity. Stone's answer showed how the Reformation had already progressed—would that the letters were written in gold—they were, "Read the Bible."

Stone says: "In the year 1793, I, with several more of my fellow students, became candidates for the ministry in the Orange Presbytery. The Presbytery assigned us particular subjects, among which were the Being and Attributes of God, and the Trinity." We commenced in high spirits. Whitsius on the Trinity was put into our hands. Whitsius would first prove that there was but one God,

and then that there were three persons in this one God. We heard of Dr. Watts' Treatise on the subject. We sought for it. This we read with pleasure and understanding, and received his views. The next session of our Presbytery came on. We, with many other candidates, attended. Old Father Patillo was there, who himself embraced Watts' views on the Trinity. The examination of the candidates on theology was laid on him. When he came to the subject of Trinity, he was very short, and his interrogatories involved no peculiarities of the system. Our answers were honest and satisfactory. The reasons why he was so short and indefinite on this subject were, doubtless, to prevent debate on the subject in Presbytery, and to maintain peace among its members.

"Before the next session of Presbytery, we were to receive license." Life, p. 14.

A. D. 1792–3. In the preface to a work in the South called Christian Principles, we read:

"The history of the Christian Church, as a separate and distinct organization, commenced near the close of the last century. Those who were instrumental in its establishment were Virginians and North Carolinians. The leading spirit in the organization was Rev. James O'Kelly, a distinguished minister in the Methodist Episcopal Church. Mr. O'Kelly had hoped to find with the Methodists that spirit of liberality and reform that would ultimately permeate every Christian community, and open the door of universal religious suffrage and harmonious union. But the arbitrary measures of a few individuals crushed his hopes in that direction, and he determined, though reluctantly, to withdraw and continue his work independent of them, which he did in the year 1792, followed by about twenty or thirty other ministers. After one or two preliminary meetings, Mr. O'Kelly and his associates met in General Conference the next year, in Surry county, Va., and after mature deliberation adopted substantially the principles now maintained by the Christian Church, only they called themselves "Republican Methodists," which, however, they dropped the following year, and established the name Christian."

A. D. 1793. On Christmas day, in Manakin, North Carolina a number of ministers withdrew from the Methodist Episcopal Church, and formed at first as "Republican

Methodists," but by subsequent action, the same year dropped all human names, and were known only as "Christians." At the same time they laid by all human creeds and leaders, and resolved to follow Christ alone, and to take the Bible as their only creed, and to confess all his followers as their brethren. Those who entered into this new organization in 1794 numbered about 1,000, and many more united with them the next year. The ministers were generally distinguished for their piety and zeal, and the lay-members for their hospitality and love of freedom. The brethren South first organized Christian churches in 1794.

East. The first Christian sermon recorded at this time was by Abner Jones, a physician. He says that he "felt it from the Lord, as a duty laid upon him, to warn his fellow mortals, and call upon them to come to Christ." He spake on Matthew 22 : 5. "They made light of it," etc.

I. They make light of God's word.

II. They make light of God's work.

III. They make light of the Gospel.

A. D. 1801. He organized a church in Lyndon under the name of Christian. This was the first free Christian Church in New England. Life, p. 84.

He soon after gathered a Christian Church in Bradford, Vermont. Then one in Haverhill, New Hampshire. In this year, 1803, Elder Elias Smith organized a Christian Church in Portsmouth, New Hampshire. The Church in Boston was organized by Dr. Jones in 1807.

"A. D. 1798. November 14. Rev. Elias Smith was installed pastor of the Baptist Church at Woburn." He says; "It was while at Woburn that my mind was first troubled about what is called the Trinity," and on page 262, he says: "I found the name which the followers of Christ ought to bear, which was Christians, and from this time commenced preaching against the Catechisms as the inventions of men. June, 1802, Elder Abner Jones, of Vermont, came to see me, who was the first Christian freeman I had ever seen." Smith's Life.

In 1805 Smith commenced the publication of a relig-

ious work called the "Christian's Magazine Reviewer and Religious Intelligencer," the first religious periodical in the United States; this continued two years. September 1, 1808, he commenced the publication of the "Herald of Gospel Liberty," in Portsmouth, New Hampshire. This was the first regular Religious Newspaper in the known world. I have the first years' numbers in my study, this November 22, 1870. It is a Quarto, in regular newspaper form, printed on good type, Long Primer, and, except in size, no great improvement has been made upon this "first Religious Newspaper in the world." It is now published at Dayton, Ohio, Edited by H. Y. Rush; Associate Editors, O. J. Wait and J. J. Summerbell.

The great revival was not confined to principles and faith, but it extended to manners and morals. Elder Rogers wrote as follows:

West. "Early in the year 1801 an anxious inquiry began to be instituted by the churches generally, as by common impulse, into the causes of the great spiritual declension that prevailed. And in a short time the people began to meet in small assemblages, for the purpose not only of inquiry, but for religious worship. The more experienced engaged in exhortations and prayers to God for a revival of his work. Those meetings were well attended, and conducted with becoming gravity. The Bible, hitherto looked on as a sealed book, to be believed and understood only by the favored few, divinely illuminated, was now freely, and in the spirit of much candor, read and examined. Its seeming difficulties were passed, and the minds of inquirers directed to the plain and practical teachings of that blessed book, much good was the result.

"Ministers of the Gospel became greatly awakened to the discharge of their holy functions, their discourses were clear and practical, and of consequence far more interesting and effectual. The dogmas and speculations of the sects were now in but little request, even among the clergy. Themes of a much more noble character inspired their hearts, the spiritual growth of their flocks, and the salvation of souls. And in this manner the interest of the Christian religion increased daily. The interest for the Bible and the religion it teaches augmented daily, and the

moral tension of the public mind was now wound up to a high stage. A general meeting was then appointed.

"Early in the month of April (1801), of the year in question, a phenomena in the religious history of the West made its appearance in the south of Kentucky more than one hundred miles from Caneridge. It was, in the language of the day, styled 'The falling exercise.' The accounts of it narrated were wondrous to our ears. And still the wonder grew until the month of May; when the strange work was witnessed in the two churches of Caneridge and Concord, the former in Bourbon, the latter in Nicholas County. And both, at that time, under the pastoral care of the Rev. Barton W. Stone, a young gentleman of much purity and high respect for learning, for talent and aimiability of manners in the Presbyterian ranks. Such was now the general interest of the public mind, that when the meeting came, it was attended by about two thousand five hundred souls. Persons were said to be in attendance from most of the States in the Union. The Rev. Stone, aided by the Rev. David Purviance, and a few others, 'originated and gave impulse to a new reformation wave, whose onward roll shall be commensurate and coextensive with eternity.'

There were many of those converts who never had and never could submit to human dogmas. Therefore when asked "of what sect they were?" the reply was, "None," "What denomination will you join?" "None." "What party name will you take?" "None.' "What will you do?" "We will continue as we have begun—we will be Christians. Christ is our leader, the Bible is our only creed, and we will serve God free from the trammels of sectarianism."

Rev. J. Rogers, a Disciple preacher, in 1845, adds:

"The intelligent, the aimiable and pious Purviance, now (in 1845) near fourscore years of age, resides near New Paris, in the State of Ohio, and is at this time the only survivor of that veteran band who, at that early date, decided to take the Bible as their creed, to the exclusion of all systems of human device. He still teaches with a becoming zeal the faith he, at the period in question, subscribed to." Life of Purviance, p. 300.

A few preachers were willing to abide with the lambs, of these were B. W. Stone, John Dunlavy, John Thompson,

Robert Marshall, and David Purviance. These, with McNemar, finally withdrew from the presbytery, and formed a new one called the Springfield Presbytery; but in 1804, they dissolved this presbytery in the following words:

"*The last Will and Testament of Springfield Presbytery.*"

"Presbytery of Springfield, sitting at Caneridge, Bourbon County, Kentucky, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily, etc.; but knowing that it is appointed for all delegated bodies once to die, and considering that the life of every such body is very uncertain, do make and ordain this our last Will and Testament:

"*Imprimus.* We will, that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

"*Item.* We will, that our name of distinction with its reverend title, be forgotten, that there be but one Lord over God's heritage, and his name one.

"*Item.* We will, that our power of making laws for the government of the Church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

"*Item.* We will that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer.

"*Item.* We will that the Church of Christ resume her native right of internal government, etc.

"*Item.* We will, that each particular church, as a body, actuated by the same Spirit, choose her own preacher, and support him by a free-will offering.

"*Item.* We will, that the people henceforth take the Bible as the only sure guide to heaven, and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

"*Item.* We will, that preachers and people cultivate a spirit of mutual forbearance, pray more and dispute less.

"*Item.* We will, that our weak brethren, who may have been wishing to make this presbytery their king, and wot not what is now become of it, betake themselves to the Rock of Ages and follow Jesus Christ for the future.

"*Item.* We will, that all our sister bodies read their Bibles carefully, that they may see their fate there determined and prepare for death before it is too late."

Springfield Presbytery, June 28, 1804. } *L. S.*

ROBERT MARSHALL, JOHN DUNLAVY, RICHARD MCNEMAR, B. W. STONE, JOHN THOMPSON, DAVID PURVIANCE, *Witnesses.*

Smith and Jones published a hymn book of "HYMNS, *Original and Selected, for the* CHRISTIANS." The year is unknown. The "Fourth Edition Corrected," of 1810, containing 360 pages, printed in long primer, duodecimo form, eight four-line verses to a page, making quite an imposing book, is before me. Many of the hymns contain as many as eleven or twelve verses of five or six lines each. One on p. 206 is historical rather than poetical. It reads:

"More than ten years have rolled away,
Since I did testify and say,
Aside all party names I'll lay,
And make the name of Christ my stay,
And join in Christian union."

"More than ten years" takes us back to the last decade of the eighteenth century. If we may suppose the first edition published seven years before the fourth, this hymn, dating ten years prior to that, refers to a time as early as 1792–3.

The hymns are characteristic of the great reformation spirit. There is much about God, Jesus, the Bible, Union, the New Birth, and Heaven. The spirit is ardent, enthusiastic, loving and quickening. The first hymn is, "O, when shall I see Jesus." The last, "O, how I long for the coming of God." The spirit apparent in the newspaper and the book seems as different from the cold, sectarian spirit of the preceding ages, as the warm sun of the morning differs from the chilly night air preceding the coming day. It was in truth a revival of the Christianity of the first age of the church. It was a radical reformation. The great apostacy of popery consisted in:

I. The adoption of several persons as God.

II. In the adoption of the commandments of men.

III. In abandoning holiness and charity as essential to salvation, or absolutely necessary in religion.

IV. In the practice of killing believers for their opinions.

V. In tolerating strumpets for the priests in preference to wives.

VI. In the worship of images. Either of these is a radical error.

The Christians, led by the Spirit of God, without the least knowledge of each other, or concert, everywhere adopted those truths of which these errors are the opposite, and this at the very period when the church was to be restored.

A. D. 1808. September first is the date of the first religious newspaper ever published. I have before me the "Boston Recorder," which claims to be the oldest. Its date is November 18, 1870, Volume LV. That gives its origin in 1815, full seven years subsequent to the Christian paper; and I think that there is one other paper that is some three years older than the "Recorder."

ITEMS IN THE "HERALD OF GOSPEL LIBERTY," OF 1808.

1. The articles on Literature continued; still pleading for union and liberty. In No. XIII., of 1809, the editor says: "we would like to see the nine hundred and ninety-nine wandering sects gathered into the fold of truth." No. VI. of 1808, contains the following:

Letter to the Editor, dated Philadelphia, Oct. 24, 1808.

DEAR BROTHER:

"Through the Providence of God, a book was put into my hand, 'The Age of Inquiry,' written by you, by which I discover a people in the Eastern States, that are established on pure Gospel order; acknowledging our dear Emmanuel as the *Only Head*, *Shepherd*, and *Bishop*, of his church; and who receive his precious word as a *Rule* of *Faith* and *Practice*. I rejoice exceedingly to hear of the glorious progress of the *truth*, and the rapid spread of divine light, I felt my mind deeply impressed to communicate to you,

what the ever blessed God has done for his people in the Southern and Western States, and also in this city, as also to request of you some information as to the *extent* of your labors, with the *success* attending the same, having never heard of you before, and concluding you are without information respecting us.

"In Virginia, about 16 years ago, it pleased the Lord to call out from the body of Methodists, Baptists and Presbyterians, a people into the Gospel order, laying the foundation on Moses and the Prophets, Jesus Christ being the chief corner-stone. Having laid aside all human inventions, such as Creeds, Formulas, Disciplines, we were united only by the bond of love, on the precious word of God; and discarding all party names, acknowledged no other than that of *Christian*, hence are called the *Christian Church*. Their labors have been attended with the abundant outpourings of the Spirit, and great hath been the success of the word. The Church has spread through Virginia, North and South Carolina, Georgia, Tennessee, Kentucky, Ohio, and the Western part of the State of Pennsylvania, where there are thousands united in the same Spirit worshiping the Lord. In November, 1807, to the praise and glory of God, a little flame of Gospel liberty was lighted up in this city; a few have united, and many are enquiring after truth; SPIRITUAL DESPOTISM AND PRIESTLY TYRANNY have, in a degree facilitated the progress of the work here, and we do humbly hope, that the time is indeed hastening when the authority of Christ will be more universally acknowledged in his Church, to the utter exclusion of every other *Legislator*, and mankind become better acquainted with the nature of that *allegiance* which they owe to *him*, when every species of antichristian government will be brought down; and deluded oppressors attached to its priesthood, hide their despotic heads, and tyrannical powers, in perpetual oblivion. May the Lord hasten it, and restore peace to Zion.

"The Church in this city salute you, and the sister Churches among which you labor, bearing you in mind at the Throne of Grace, that all spiritual blessings may be multiplied unto you in Christ Jesus our Lord.

"Your early communications will be pleasingly received.

"*Your affectionate, although unknown,*

"*Brother in Christ.*

"ROBERT PUNSHON."

"N. B. Since writing the above, I have been favored with the *Herald* of September the 1st, in which I read an account of the revival of religion in Kentucky, and discover that you have a knowledge of the Christian Church in the Western parts of this country. They are the sister Church of those in Virginia, and the Southern States; although those in Pennsylvania have never had any communication with any, or even heard that there were others like minded with themselves, being chiefly locked up in the German language; yet they were expressly of the same order with them in the South, in the West, and from the perusal of your writings, of those in the Eastern States. The little Church in this city was raised through the instrumentality of brethren from Virginia."

No. VIII., of December 8, 1808, has a very spicy article —"A picture" of Sectarianism, and an able and learned article on Baptism. A letter from Wm. Lanphier, of Alexandria, Virginia, speaks of the "Christian Church," with which he has been connected "twelve years," which, bowed to no lawgiver but Christ, and "no laws in religion but those of the Holy Scriptures," and advertises several books of Sermons by Jones, Smith and others. No. IX. speaks of O'Kelly as "a leading character in the church" (South).

The papers abound in such notices as the following: The general meeting of the elders and brethren of the Christian Church will commence, etc., May, 1809, for preaching the word of God, and receiving preachers and private members, etc., etc. The obituaries speak of many happy deaths of members of the Christian Church.

No. XLVII. has a lovely letter from Elder Frederick Plummer concerning the Christian Church in Philadelphia. Names appearing frequently in the paper are those of elders Frederick Plummer, S. Rand, Abner Jones, Eld. Chase, P. Hathaway, Reuben Dodge, Eld. Putnam, Joseph Sturdivant, Daniel Hix, Nathan Foster, Amri Mitchell, John Gray.

In No. XLV., Vol. 1, a discussion is published on the question, "Is the Son of God equal with the Father? Rev

W. Cloud affirms, and Rev. Thos. Smith denies." The Editor thinks the question should be, "Is Jesus Christ the Creator, or is he the Son of the Creator?" The articles abound in a spirit of Bible union, love to God and man, liberty, revivals, prayer, charity, and good works.

The sects looked upon this new enterprise with great disfavor. To publish a religious newspaper was making religion too common. However, after some five years, another was started; then the Boston Recorder in 1815, since which the newspaper press has been justly considered only inferior to the pulpit in the spread of the gospel.

In 1817 the name of the Herald was changed to "Christian Herald;" then to "Christian Journal;" again, in 1837, to "Christian Herald." In 1851 the name, "The Herald of Gospel Liberty," was revived. It is now published in Dayton, Ohio, by the Christians, and is a bold and able advocate of Bible truth and Christian liberty.

West. A. D. 1802. William Kinkade, the author of "Bible Doctrine," says: "I was raised a Presbyterian, and still think them the best sect, except the Quakers. In 1801 I was brought under deep conviction of sin." He was converted September 26, 1802, the day of his birth in 1783, and the day of his death in 1832. The love of God filled his soul with glory. He says: "I then refused to call myself by any name but that of Christian, bore a public testimony against all party names, and declared that I would take no other book for my standard but the Bible. I did not then know that any other person would unite with me to have no name but Christian, and take no standard but the Bible; but I thought it was right, and therefore determined to pursue it, let the consequence be what it might. I could have been a Baptist, a Methodist, or a Presbyterian preacher. The two latter sects both strongly solicited me to be a preacher among them, but I utterly refused, because I thought it would be better for me to go alone on the word of God, than to put myself under obligation to believe and preach any system framed by fallible men. I have since ascertained that in different parts

of America there were hundreds that started about the same time that I did, and although they were generally unknown to each other, they took the same ground, and were actuated by the same spirit. About three years after I took this stand, I heard of Marshall, Thompson, Stone, and other members of the Springfield Presbytery." He adds: "The Bible was my school-book, and I still think it is the best school-book in the world. In learning my lessons in the New Testament, I took up the idea that God was the greatest and oldest person in existence, and that Jesus Christ was the next greatest; but I was just as far from thinking that he was as old or as great as his Father, as I was from thinking that I was as old or as great as my father."

Kinkade was truly a great man. His eloquence was profound. His spirit was bold. His course was indepenent. His "Bible Doctrine," a work of some four hundred pages is instructing and interesting. Kinkade spent most of his ministry in Indiana, Illinois, and Ohio, though he visited other States. His theological works were published in New York City. He is buried at Burlington Church, twelve miles north of Cincinnati, and by his side lies my own child, Charles Henry Summerbell. Among the Christian ministers raised up with the infant church in the West were Purivance, Stone, Dunlavy, McNemar, Marshall Kinkade, Hardy, Kyle, Alexander, Sheidler, Adams, Dyer, Dooley, Worley, Gardner, Simonton, Long, Walter, Hays, Levi Purviance, Ladley, McLain, Phillips, Kirby, Harvey, Hill, Pool, Williamson, Houston.

New York. In 1810 Jasper Hazen, then but 20 years old, visited New Baltimore, New York, preaching the glorious gospel. An old minister, Jonathan Miller, had become alienated from the Baptists on account of his Bible views. "He had often told them that God would raise up a people who would hold up the very principles which he held, and that he would live to see such a people. Father Miller blessed God aloud, and said to his wife, "Here is one of the people that I have been looking for." A revival of

God's work attended the preaching, and several churches were planted in Albany county and Greene. Elder Christopher W. Martin continued the good work. The churches of Medway, Freehold, Westerloo, and Milan, in Duchess county, and such godly ministers as Reuben Allerton, Levi Hathaway, and others, were monuments of this great work. Jonathan Miller died in 1817. His whole family believed. One daughter was the Christian wife of Elder Levi Hathaway, the mother of Warren Hathaway, now one of the ablest ministers of the American pulpit, and professor in the Biblical Institute.

Massachusetts, A. D. 1808. One of the most remarkable men for eloquence, honesty, and an abundance of the Christian spirit, was the good Daniel Hix. When I visited Massachusetts in 1840 the people often spoke of his goodness, assuring me that such was his influence and reputation that it was not customary to re-weigh or measure productions when offered for sale by any of his congregation in the markets of New Bedford. This good man heard the glad news of a pure gospel, and rejoiced in it. He saw the Christian preacher, and loved him. The following letter the printer will set from the Herald of July 20, 1810. Of course this closed his labors with the Baptists.

Extract of a letter from Elder Daniel Hix, to the Editor, dated Freetown, Mass., July 2, 1810.

"Beloved Brother:

"On the 23d of February last, I baptized a brother, which made the number *one thousand* which I have baptized; and the first person I ever baptized is now in the church with me. Since the above date I have baptized 46 more."

"I have attended 'Groton Union Conference,' and suffer trouble as an evil doer (I do not say on your account), but for joining with you. If this is a fault, it is my own. The Lord is my judge. The many reports about you, and my being a companion of them that are so used, has made no small stir. In order for a fair trial, the *Conference* chose a Committee to examine me. After coming together, they found themselves unprepared for such an *import-*

ant matter; and therefore withdrew into a chamber, arranged their business, and came forward with *four questions*, in writing, and requested an answer from me in the same way.

"I could not premeditate an answer; but my dependence was on Him who said, 'it shall be given to you in the same hour;' and thanks to God I found them ready at hand.

"The questions and answers I here enclose, and wish them published to the world. I make no remarks on the questions, but submit them, with the answers, for the candidate to judge whether the questions are answered or not."

"*FOUR QUESTIONS from the 'Groton Union Conference,' by their Committee, who met in Westerly, June 20, 1810, to be answered by Elder* DANIEL HIX.

QUESTION 1. Do you believe Jesus is the Mighty God? ANSWER—By Elder Hix. 'Unto us a child is born; unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." (Isaiah ix. 6.) "QUESTION 2. Do you believe that there are *three* Persons in the Godhead, the Father, Son, and Holy Ghost?" "ANSWER: 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," (1 John, v. 7.) "QUESTION 3. Do you believe that the punishment of the finally impenitent will be equal in duration to the happiness of the righteous?" ANSWER: "Jesus, speaking of the righteous and the wicked, said of the latter, 'And these shall go away into everlasting punishment; but the righteous into life eternal.'" Matt. xxv. 46.

"QUESTION 4. Do you fellowship Elias Smith as a minister of JESUS CHRIST, walking in gospel order?" "ANSWER. As it respects Elias Smith, I believe he *preached* the gospel when I heard him. As to his walk, I am not so suitable a judge as those who are better acquainted with him. I have not seen him for fourteen months past, living almost two hundred miles apart.

"The Committee made their report, which I have not obtained. I can not give a fair statement of their report, but conclude the answers were not satisfactory. From the report and, by the help of the Sister Associations and *Caleb Green*, belonging to none, they voted to drop me

out of their Minutes, and keep the church in which I am a member.

"After the confusion subsided, *the people* said to me as the Jews did to Paul, 'we desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against.' They appointed me a place, and many came to hear. I had several solemn weeping meetings among them. The desire of the people to hear me was so great, that I left an appointment to preach in Charlestown (R. I.) the 10th of August next, and the 11th and 12th at Westerly. Many there desire to see you. Come and go with me, and fail not.

"This from your friend and brother.

"DANIEL HIX."

In the "Herald," of April 27, 1810, we read: "A brother near *New Bedford*, writes, that '*Elder Hix* baptized six in *Bedford* a few days past; and six in *Westport*; and is to baptize several in *Long Plain* soon.'

"This word is true of the ministers of Christ at the present day, particularly in New England 'And they went forth and preached every where, the Lord working with them, and confirming the WORD with signs following. Amen.'"

Elder Goff says: "The last time I heard him preach was in June, 1829. Hundreds listened with wrapt attention to the word, and often, during the discourse, of more than two hours in length, nearly the whole congregation wept aloud." "Herald," March 26, 1870.

A. D. 1812. As the ancient church was adorned with the names of women who labored in the gospel, so on the revival of the true gospel they again appear. The following names shine in the pages of history at this time: Nancy Cram, Abigail Roberts, Ann Rexford, Sarah Hedges, Sally Thompson—all able speakers and excellent women. The first belonged to the Freewill Baptists, but labored mostly with the Christians. She came to Charleston, New York, from a mission among the Indians, where she probably learned to rely upon God's word as her creed. She was a stranger, but the people heard her eloquent descriptions of the Savior with astonishment and with tears, and inquired who this wonderful woman was. She was followed to the house of her brother and urged to preach in every

neighborhood. "A wonderful revival of religion followed" for several months. Mrs. Cram was not ordained. (The Christian sister Melissa Timmons, of Ohio, is the first woman ordained since the fifth century. This was within the last ten years, probably about 1866.) Sister Cram could not baptize. She visited Woodstock, Vermont, and commended the care of the converts to the general meeting of the Christians there. Here I first find the name of that beloved man of God, Jonathan Thompson. He, with Jabez King, agreed to go, after two months; and James Wilson immediately. With joyful heart she then returned. Bro. Wilson says: "Such a work of God, such praying, talking converts, such crowds to hear the word, filled him with wonder and admiration." He baptized large numbers, and organized a Christian Church. Elder Thompson soon arrived, and the word of God spread rapidly. Elder John Spoor, one of the converts, became one of the ablest ministers. Elders Asa Allen, John Spoor, J. J. Carr, Lyman Allen, Amasa Stanton, E. Wood, J. N. Spoor and Nelson Ross, and several other good and great ministers, arose in this church of Charleston Four Corners. Mrs. Cram next visited Schenectady, where Mrs. Abigail Roberts was visiting. Mrs. Roberts left, but when several miles distant, feeling deeply impressed, returned and invited this sister to her own neighborhood to preach. She went, and another revival followed, and Mrs. Roberts believed, with all her house.

This was in 1814. Mrs. Roberts became one of the most eloquent and influential ministers in the United States. At this time Mrs. Cram was about forty years of age, of medium hight, light complexion, blue eyes, and modest, comely and Christian appearance. She was clothed in plain black silk. Under her preaching and prayers listening thousands were alike moved to tears of contrition. She died in 1816.

Mrs. Roberts was above the medium hight, well built, with a large, pleasant face, solemn countenance, and a large, expressive eye. Mrs. Roberts commenced preaching in

Milan, New York, about 1816. In 1817 her son Philetus, a young minister, visited his mother in Greenfield to baptize. In 1824 she visited Warren county, New Jersey, and afterward Hunterdon county, where great revivals followed her labors, and large and influential churches were gathered.

A. D. 1815 to 1830. We find a general revival interest followed the labors of the following Christian ministers of New York: Jabez King, Mrs. Cram, Mrs. Roberts, Mary Stephens, C. W. Martin, John Hollister, John Ross, John Spoor, Levi Hathaway, Jesse Thompson, Jonathan Thompson, Elijah Shaw, David Millard, D. Farnum, Joseph Bailey, Willett Stillman, Samuel P. Allen, J. L. Peavey, Joseph Hayward, Joseph Badger, Ira Allen, Jason McGee, William Cummings, William S. Butler, Geo. W. Walker, Maxwell Mosier, O. E. Morrill, J. Gates, R. Crocker, Joseph Marsh, J. G. Anderson, Jesse Church, Joseph Blackmar, Asa Chapin, Theophilus Crocker, John T. Bailey, Daniel Call, and many others. They were men of faith and prayer. They believed in a living religion and present grace. They generally carried the Bible as their constant companion, and were eminently ministers of the New Testament, full of faith and of the Holy Ghost. The first minister raised up in the churches of New York was Elder David Millard, in 1815, who is now (in 1870) living in Jackson, Michigan, still able to preach.

East. The ministers of Boston, desiring a revival, had sent a messenger to invite Elders Smith and Jones to preach there: but when these asserted the right of private judgment, and preached free grace, those became alarmed at the revival, and, says Mr. Loraine, "Evidently desired at the close of the reformation, that Elders Jones and Smith would leave the town, so that the converts might be established in the doctrines which had been previously taught." And the very messenger who invited them "was the bearer of a message, forbidding them, any more, to enter their houses of worship." Ch. His. Freese, p. 122.

A. D. 1810. Elijah Shaw was converted under the la-

bors of Elder Ebenezer Leavitt, who was preaching at that time in Kensington, New Hampshire. Shaw heard the preaching and was convicted. "While walking across the fields alone, January 25, 1810, it suddenly occurred to him that pride of heart, and want of entire submission, were the hindering cause. He then resigned himself to God, saying, 'Thy will be done,' when peace filled his mind, and his first thoughts were, 'Glory be to God in the highest.'" June 16, 1810, he was baptized by Douglas Farnum. He became one of the ablest and best ministers and writers in the great reformation.

I find among the ministers of New England in this age, Abner Jones, Elias Smith, Jasper Hazen, Peter Young, J Bullock, Elder Osborne, Mark Fernald, B. Palmer, Jabez King, Frederick Plummer, William Blaisdell, Holt, Cobb, Foster, John Rand, Stephen Coffin, Moses Cheney, John Harriman, John Colby, John Capron, J. B. Prescott, Ward Locke, Henry Frost, James Tuthill, Moses How, Joel Dou. bleday, Willett Stillman, Samuel Peon, Newman Redington.

A. D. 1817. About this time Simon Clough, a teacher at Hallowell, Massachusetts, was converted. He soon began to preach, and it is recorded that "Brother Clough was a learned man. His labors were blessed, and converts were multiplied. Simon Clough was then preaching at Fairfax. A revival was progressing." Elder Prescott says: "Our ordination took place November 2, 1817. We both knelt down, and were set apart, he as an evangelist, and I as a pastor. Elder Clough was afterward pastor of the church at Boston, and, in 1824, he planted the church in New York. He also labored with great success in New Jersey, and the stone churches at Johnsonburg, Spring Valley, Hope, and others, were built under his labors. He was an able man. He was some time editor of the "Gospel Luminary." He published many sermons, and near the close of his life he published a royal octavo volume of Articles and Sermons, which rank among the ablest theological writings in the English language.

West. In the West brethren waded through deep waters. They had hardly become separated from the Presbyterians before Bates, Mitchum, and Young, three Shaker preachers, came among them. They were prepossessing in their appearance, neat and plain in their dress, grave and unassuming in their manners, intelligent and ready in the Scriptures, with great boldness of faith. They professed the power of the Spirit, and told of their miracles. Many believed in their sayings. Some forsook married life, and three of the Christian ministers, Houston, McNemar, and Dunlavy, went with them; little thinking it was only Romish monkery broken loose from popery. Marshall and Thompson went back to the Presbyterians, where I trust they did good as conservatives. Andrews united with the Methodists, and died soon after. Many of the flock were scattered. Dunlavy rose to high repute as an elder and a writer among the Shakers: but seeing his error, he died in Indiana, raving at his folly in forsaking the truth for an old woman's fables. McNemar was excluded in a wretched penniless condition. Purviance and Stone stood firm. It soon appeared that all was for the best. Those who went to the Shakers were too much inclined to fanaticism; and had they remained would have caused trouble, while Thompson and those who returned to the sects would not have followed the word of truth in baptism, a duty in which they would soon have been tested. God was preparing other men to tread the wine press. Reuben Dooley had attended the Caneridge revival in 1801, and was firm in the Bible doctrine, and was now noted for fervent piety and pleasing address. Dooley was a remarkable man, and the Shakers coveted him. Dunlavy followed him from place to place, till Dooley pronounced to him the words of Paul to the sorcerer. Acts 13: 10.

The Baptism. In 1807, while preaching in Preble County, Ohio, among the converts was one young woman who requested baptism. It was a trying time. Stone, Dooley, and Purviance were present, but they had only been christened. A meeting was appointed. Dooley preached and

Stone baptized the young woman and two others. Purviance realized the truth, and conversed with Stone and Dooley. He did not desire to offend the church. Dooley said: "The best way to please the brethren, is to please the Lord." Purviance then spoke boldly to the people on the subject. It was the first time immersion had been named to them. Stone then baptized him. As he went in, Dooley quietly said, "as soon as you are baptized, I want you to put me under the water." He did so, and others followed. Thus soon did these brethren put away the Roman mark of the forehead as well as the hand. Stone went forward in the duty soon afterward.

Stone was the principal writer in the West, as Smith was in the East; but as Jones in the East, so Purviance was in the West, the pillar of the church.

David Purviance was a man of more than ordinary intellectual vigor and strength. He had a good education, and his influence had long been felt in the halls of legislation before he entered the pulpit. In 1811 he published in Cincinnati, Ohio, a work on "The Constitution, Unity, and Discipline of the Church of Christ," which went far to heal the wounds of Zion. He urged that the "Church of Christ is one spiritual body, including all who believe in his name and are quickened at his word; that the weak in faith are to be received; that the word of God is the only standard by which we are to try or condemn error; that ordination is to be performed accompanied by fasting and prayer; that it is required of the church to support those who labor in the gospel." Marshall and Thompson claimed the privilege of communing with the Christians until they found a home some where else. This Purviance illustrated as if a woman should propose to dissolve the marriage relation, but pending the time of finding a new husband claimed the privilege of her husband's bed and board. Marshall and Thompson left.

Elder Matthew Gardner was converted about this time He became one of the ablest promoters of the truth, both

in the pulpit and the press. He is now over eighty years of age. He writes as follows:

RIPLEY, Ohio, October 24, 1870.

DEAR BROTHER SUMMERBELL: * * "The first Christian minister that I ever heard was Archibald Alexander, who came over from Kentucky in 1809. He preached once a month in Southern Ohio, and in July, 1810, I embraced religion. In August of the same year Elder Barton W. Stone gave an invitation. I went forward and gave him my hand and made a public profession, and immediately began to speak publicly in the name of Jesus. Elder Alexander baptized me in the fall of that year. * *

MATTHEW GARDNER.

Dooley traveled extensively in Kentucky, Ohio, Tennessee, Virginia, and Missouri, in company with Stone. Their meetings everywhere being attended with the Holy Spirit He was zealous, persevering, and successful in turning many to righteousness. He was powerful in the Spirit, and many trembled as well as rejoiced under his word. On one occasion a bold, rough, cruel man came forward during service, and took his praying wife by the arm to lead her from church. Dooley, looking steadfastly upon him, requested him to desist. He continued his wicked effort, when Dooley commanded him to let go his hold. The man, attempting to continue, turned black in the face and fell dead. Having seen the account of this in the "Life of J. Badger," some years since, I was interested to know the truth. In after years I was invited to dine with a stranger. Learning his name, I inquired if he were related to Elder Dooley. It was his son, Silas Dooley. I inquired concerning the above story. He siad, "I was there, and it was strictly true." After preaching his last sermon, while the congregation "were in a flood of tears," his wife said, "Reuben, I am afraid you have killed yourself." He replied, "Had I been sure that I should have been carried out a corpse, I should have said just what I did." His subject was the Resurrection. He died April 22, 1822.

A. D. 1815. Elder Nathan Worley was one of the most remarkable men of this age of the great and good. George

Maley, an aged Methodist minister, said to me: "Nathan Worley had more of the Holy Ghost than any other man that was ever in Miami Valley." Worley drank deep into the spirit of the great revival, and early took his stand by the word of God. His godly zeal and upright deportment shed a divine lustre on his life. He resided near Dayton, Ohio. He was ordained in 1815, by fasting, prayer, and the laying on of hands of the Presbytery, viz: Reuben Dooley and George Adams. The church was in earnest, and "spent the day in fasting and prayer with the elders." "His motto through life was, 'The Bible, and the Bible alone,' for a rule of faith and practice." He continued longer in the doctrine of infant sprinkling than any of the other ministers. He was baptized by the excellent Levi, (son of David) Purviance, in 1832. He was tall, swarthy and dark complexioned, and a true son of eloquence. Brother L. D. Robinson, of Cincinnati, told me that he was the most systematic extempore speaker that he ever heard, and that when animated in speaking his appearance was superhuman. His labors were mostly in the Miami Valley, and all denominations shared in his ministry. He was faithful, prayerful, loving and beloved, patient and charitable, and died in 1847 in a flood of glory. His widow told me that she never heard him speak an unkind word of any one.

Elder D. Purviance says he "feels it to be his duty to state a few things further relative to this good man's views on some doctrinal and practical points. Elder Worley seldom entered into controversial points of doctrine; but when he did, he was plain and to the point, and generally established his position by the unalterable truths of the gospel. His views on the divinity of Christ, and the atonement, were plain and consistent. The divinity of Jesus Christ he believed to be a fundamental doctrine of the Bible. But the doctrine of the Trinity he considered a dark, mysterious something, nowhere to be found in the holy book of God. But he most confidently believed that Jesus was the Christ, the Son of the living God. He also believed the sacrifice given for a lost world was nothing less than the Son of God—that very being by whom God

made the worlds. Also, that he had a glory with the Father before the world was.* The reader, by attending to this chapter throughout, may easily contemplate Father Worley's exalted views of the pre-existence and divinity of the Son of God. He firmly believed that the "very God" could not die; and, on the contrary, he viewed a mere human sacrifice insufficient to redeem a lost world: but consistently with the whole tenor of Scripture, he believed that the only begotten of the Father came down from heaven to suffer and die, "the just for the unjust, to bring us to God." "For verily, he took not on him the nature of angels, but he took on him the seed of Abraham." This excellent and divine being, who was glorified with the Father before the world was, he believed "proceeded and came forth from the Father," and became a propitiation for our sins, and not for ours only, but for the sins of the whole world. He could by no means believe that the wrath of God burned against the world until his Son came, but that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." He did not believe that the propitiatory sacrifice or atonement was designed to work any change in God; for He is unchangeably the same. "But that God was in Christ, reconciling the world unto himself—not imputing their trespasses unto them." "For it pleased the Father that in him (Christ) should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself." Life of D. Pur., p. 293.

The death of Christ is the manifestation of God's unchanging love. God makes the way of salvation by blood, to bring the nature of sin, and its penalty, before the mind, and to show to an astonished universe the great salvation, as the paschal lamb impressed Israel with their great deliverance. The atonement, to be effectual, is to be preached affirmatively, not negatively.

REMARKABLE INCIDENTS RELATED BY STONE.

"Bro. Dooley and myself agreed to travel and preach in Ohio. We went to Eaton, and appointed to preach in a house near the town next day. After meeting, Major Steel's wife returned home and found her husband just re-

* John 17: 5.

turned from the West. She told him that two strange preachers had come to town. Nothing more was said on the subject. In the night Major Steel dreamed of hearing a man preach on the text, John 3: 16. The preacher's features were deeply fixed on his mind. He awoke much agitated, and told his wife. He slept and dreamed the same things, and awoke so much affected that he could sleep no more. Next day he went to the meeting. The moment I arose he recognized me as the preacher whom he had seen in his dream, and was much affected, as I took the very text which he had heard. He was convicted, but returned west to explore lands, and was not baptized till a later period. We preached and baptized daily in Eaton. No house could contain the people, and we preached in the streets. The night was spent by many in prayer. We baptized daily till almost the whole town and neighborhood were baptized.

"We separated awhile to preach on the frontier. One day I was riding slowly to an appointment when a woman called. She told me that she had heard me preach the day before, and said, 'The Lord has blessed my soul; will you baptize me?' She sent for her sister, who had likewise been converted at the same time, and desired baptism. Her husband objected, but I gained his consent, and both were baptized in Deer Creek, and arose praising God. A happier scene I never witnessed. The husband looked like death. He walked seven miles to the night meeting, and was himself baptized, with others, by moonlight. It was a common thing for men, women and children to walk, the darkest night, several miles to meeting. They carried torches of hickory bark. Many have I baptized at night by the light of these torches.

"One day a gentleman overtook me, and we rode together. I urged him to turn to the Lord. He manifested much anxiety, and coming to a running stream, he said, "See, here is water; what doth hinder me to be baptized?" I replied, "If thou believest with all thy heart, thou mayest." He said, "I believe that Jesus Christ is the Son of God, and am determined hereafter to be his servant." We alighted, and I baptized him, and we rode on in our wet clothes." Stone's Life, 73.

In 1821 the first Christian Church was organized in Canada, on the 21st of March, at New Gwilliamsburg. A revival took place under young Allen Huntley, and a re-

quest was sent to the States for his ordination. Bailey and S. Bishop were sent. They ordained Huntley, and all joined in baptizing the converts, and organizing a church. The Christians in Canada enjoyed much labor from Elders Badger and Goff in their youth, and others of the best ministers. Elder Thomas Henry, of Oshawa, is early named as a leading Christian. In 1845 the "Christian Luminary" was published in Canada. I enjoyed a pleasant visit at the house of Brother Henry a few weeks since while attending the convention of 1870. He is still in the vigor of manhood, after raising a large family of most excellent children, all grown and settled in life. Among eight sons none ever used tobacco or rum, or was addicted to vice or profanity. They are excellent citizens, and leading men in the church.

The "Christian Magazine" is now published at Eddytown, Canada. T. Garbut Editor.

Writers. The Christian ministers from the beginning wielded able pens. A life of Abner Jones is before me, published in 1807, before his useful days had scarcely commenced.

Elias Smith was a man of very extraordinary ability in every respect. His works were quite extensive, embracing a Christian Magazine, the Herald, a New Testament Dictionary, the American Physician, his own Life, and other works.

Barton W. Stone edited the "Christian Messenger," and also published some polemical works, and wrote his own Life; also some beautiful Hymns.

David Millard was long one of the ablest editors. He also published some theological works. His Travels in the Holy Land is considered one of the best written works on that subject.

David Purviance compiled most of his own life; mingling it with most interesting discussions on history, politics, polemics, and ethics; all published with well written remarks by his son, the venerable Levi Purviance.

William Kinkade would rank among the most clear,

vigorous and interesting writers and clear minded theologians of any age.

Elijah Shaw was a chaste and convincing author. His greatest literary labors were in the editorial chair, which he long filled to the satisfaction of all. Barr, Hazen, Morrill, Badger, Goff, Plummer, Marvin, Thomas, Craig, and a host of others, will live in future history.

Isaac N. Walter, of Ohio, was one of the finest pulpit orators of any age. He died July 9, 1858, aged 51 years. consequently, the 32 years of his active ministry were mostly spent ere the days of railroads. Yet he traveled as a minister in the United States over 125,000 miles, crossed the Alleghanies fifty times, preached 8,185 sermons, and baptized 3,375 persons, and married 1,052 couples. He was a citizen of Ohio and often said, "The State of Ohio has not money enough to buy me from the Christian ministry."

Among the works published by various authors may be reckoned the lives of Stone, Jones, Smith, Shaw, Badger, Taylor, Walter, Thomas, Fernald, Purviance, Baker, Prescott, Mrs. Roberts. In the books of the Christians, in addition to these, are the New Testament dictionaries, by E. Smith and J. Chadwick; Bible Doctrine, by Kinkade; Positive Theology, by A. L. McKinney; Universalism, by P. R. Russel; The True Believer's Defense, by C. Morgridge; The True Messiah and Travels in Palestine, by D. Millard; Freese's "Travels in Palestine;" Thomas' 200 Questions Answered, by J. G. Lawshee; Essays and Select Works, by E. G. Holland; Russel's Letters to a Universalist; Maple's Sermons; Select Works of S. Clough; Church History, by N. Summerbell; and discussions by Summerbell, Plummer, Zeigler and others; besides sermons published in pamphlet form and other works.

As pulpit orators Kinkade, Smith, Walter, Millard, Clough, Badger and Plummer were equal to the best orators of the modern pulpit.

South. The White Pilgrim, of whom so many sing, was converted in 1807. His name was Joseph Thomas. A Baptist refusing to immerse him unless he would unite with that church, he went to Raleigh, fifty miles distant, and was baptized by Elder R. Rainey, and the church gave him license to exhort. In his Travels he speaks of Elder Debruler, the pious James O'Kelley, William Guiry, Thomas Reeves, Rice Haggard, R. Barretts, John Robinson, T. Jet-

ter, B. Barnett, Elder Barnett, and others of the original reformers who left the Methodist Church in 1793, with the Presiding Elder, James O'Kelley. He wrote his own life; and also a book of Poems. He dressed in white. He died at Elder Jonathan Thompson's residence in Johnsonburg, April 9, 1835. His monument is in the Christian burying ground there. Elder J. Ellis wrote the words

"I came to the spot where the White Pilgrim lay."

Jabez Chadwick was a man of great learning. His New Testament Dictionary was his most valuable work.

Elder Benjamin Taylor commenced preaching in 1808. I heard him in Fair Haven in 1840. He had a fine looking Christian countenance, and preached an excellent sermon. He preached forty-eight years.

A. D. 1810. Elder Joseph Wasson was converted in the Caneridge revival, and baptized by Elder David Gahey in 1810, in North Carolina. In 1812 he moved to Indiana, and was ordained by Kinkade, Aulbridge, Miller, and Moutry. He planted several churches in Southern Indiana. He was always Christian. He was firm when others wavered, and stood when others fell. He died in 1854, respected and beloved, leaving many churches to mourn his loss. The late talented and beloved Elder Austin Hutson, some time trustee and student at Merom, married his granddaughter, Lou. Wasson.

Stone was a learned man, a teacher, and an able writer as well as a most perfect model of a Christian gentleman. He published several works. In 1814 he published a book of 108 pages, embracing the following subjects: Trinity, Atonement, and Union, together with a work of D. Purviance on Discipline. His remarks on the Trinity and Atonement are not invidious, but defensive, biblical and explanatory. He was reviled for not adopting the popular errors, and the work was an able defence of the Bible doctrine on these subjects. In 1826 he commenced a monthly publication called the "Christian Messenger," which continued till 1843.

1815. The Christian Church was now established in many parts of the country, and we begin to read of Churches in the south of twenty years standing. In the east, Dr. Jones says, "I commenced preaching in September 1801. About twelve covenanted together in Church by the name of Christians." His life, before me, was published A. D. 1807.

A. D. 1815, April 15. He speaks of Elder Moses Safford who had been pastor of the Christian Church from its first organization, November 20, 1806.

A. D. 1815, September 30. "A general meeting of preachers, and a host of people met in (Assonet) Freetown, Mass." I find no record of their proceedings. The names of some eminent men of God are given: E. Smith, A. Jones, M. Howe, F. Plummer, D. Farnum. Then follow the names J. Buzzell and E. Stinchfield, "with two promising young preachers, Joseph Badger and John L. Peavy;" then J. Colby, S. White, H. Hobbs. May 1st, 1816, Moses Howe was ordained. Elder Howe, after laboring over half a century in the Gospel, greatly beloved, is still living. The Committee on Ordination were M. Fernald, J. Harriman, E. Smith, and B. Taylor. Then J. Perkins and N. Burlingame were ordained. A general Conference or Convention was appointed, to commence "at Windham, Conn., June 11, 1816. Present P. Hathaway, Smith, B. Taylor, L. Hathaway, Foster, Piper, Badger, Capron, Burk, Farnum, Crossman, King, Plummer, Furgusson, Sharp, Burlingame, Perkins, Tuttle, Lock, Fernald and others." This Convention decided:

I. That the ground of fellowship be the new birth.

II. That nothing should destroy this fellowship but sin, and denying the Father and Son.

III. The Bible was accepted as a perfect rule of faith and practice.

The Scripture form of immersion prevailed by the choice of the people, but the charity which left each church free in faith and fellowship, left the individual free also; and many rested in sprinkling.

Of forty versions of the New Testament published before the 17th century, not one teaches sprinkling, as shown by the following table. All authority teaches immersion:

Syriac,	Peshito,	2d cent.	*amad*,	*immerse.*
Arabic,	Philoxenian,	6th cent.	*amad*,	*immerse.*
"	Polyglot,	7th cent.	*amada*, 47 times,	*immerse.*
"	Propaganda,	1671.	*amada*,	*immerse.*
"	Sabat,	1816.	*amada*,	*immerse.*
Persic,		8th cent.	*shustan & shuyidan*,	*wash.*
Ethiopic,		4th cent.	*shustan*,	*immerse.*
"	Amharic,	1822.	*shustan*,	*immerse.*
Egyptian,	Coptic,	3d cent.	*tanaka*,	*immerse.*
"	Sahidic,	2d cent.	*baptizo*,	*plunge.*
"	Basmuric,	3d cent.	*baptizo*,	*immerse.*
Armenian		5th cent.	*mogridil*,	*immerse.*
Slavonic,		9th cent.	*krestiti*,	*cross.*

Russian, 1519. Bohemian, 1593. Livonian, 1685. Polish, 1585. Lithuanian, 1660. Dorpat, 1727. } *cross.*

Gothic, 4th cent. *daupjan*, *dip.* Icelandic, 1584, *skira*, *cleanse*

German,	1522,	*taufen*	*dip.*	Anglo-Saxon, 8th cent.	*dyppan*
Danish,	1524,	*dobe*,	*dip.*	Latin Fathers,	*tingo*, *immerse*
Swedish,	1534,	*dopa*,	*dip.*	Hieronymian,	*baptizo*, *immerse*
Dutch,	1460,	*doopen*,	*dip.*	Vulgate 3d c'y	*baptizo*, *immerse*

French,	1535,	*baptiser*,		*immerse.*
Spanish,	1556,	*baptizar*,		*immerse.*
Italian,	1562,	*bapttezzare*,		*immerse.*
English Wiclif,	1380,	*wash*, *baptize*,		*immerse.*
" Tyndale,	1526,	*baptize*,		*baptize.*
Welsh,	1567,	*bedyddio*,		*bathe.*
Irish,	1602,	*baisdim*,		*bathe.*
Gaelic,	1650,	*baisdeam*,		*bathe.*

Lexicographers, Historians and Commentators.

Waldems, 1537.—Βαπτιζω, Immerge, immerse.
Stephens, 1572—Immerse, submerge, bury, wash, bathe.
Scapula, 1579—Immerse, submerge, bury, wash, bathe.
Pasor, 1637—Baptize, merge. *Suicer*, 1659—Immerse.
Schervelius, 1667—Baptize, merge, bathe.
Leusden, 1671—Baptize, merge, bathe.
Hendericus, 1772—Merge, immerse, bury, wash, bathe.
Schleusner, 1701—Immerse, dip, plunge, bathe.
Bretschneider, 1829—Dip or bathe—immerse.
Donnegan—Immerse repeatedly into a liquid.
Passow—Immerse often, submerge; baptize, wash.
Liddell & Scott—1. Dip repeatedly, sink, bathe, baptize.

Greenfield—Immerse, immerge, submerge, sink, wash. *Parkhurst*—Immerse, plunge. *Bass*—Dip, immerse. *Robinson*—Immerse, sink, wash. *Stokins*—Dip immerse. *Father Justin Martyr*, A. D. 140—Washed in the water. *Tertullian*, A. D. 204—Dipped, immersed in water. *Gregory Nazianzen*, 360—Buried with Christ. *Ambrose*, A. D. 374—I believed and was immersed. *Cyril*, A. D. 374—Plunged in the water and baptized. *Chrysostom*, A. D. 398—*Kataduesthai*, plunged, buried. *F. Bremer*, Roman Catholic. "Thirteen hundred years was baptism performed by immersion."

Archbishop Usher—"Baptized under the water."

Wesley "Buried.—Rom. 6 : 4. Alluding to the ancient manner of baptizing by immersion."

Clarke, Rom. 6 : 4. Alludes to baptism by immersion. *Barnes*, Rom. 6 : 4. "Baptizing by immersion." *Luther*, "Baptism is nothing else than immersion." *Calvin*. "*Baptizo* signifies to immerse."

HISTORY.—*Waddington*—Immersion the *oldest form*. *Mosheim*.—"Baptism was administered in this century by an immersion of the whole body." I., p. 46.

Second century. "The persons were immersed." I., p. 69.

Βαπτιζω, in some form, occurs 124 times, always meaning immerse.

Sprinkle occurs 27 times. It is never baptize in the original; but some form of *raino*, *rantizo* or *pao*.

Wash occurs 28 times, and is λουο in the original.

In 1826 Mr. Campbell proclaimed the Scriptures the only creed, and immersion for remission the only baptism.

A. D. 190. Infant baptism appeared first in Africa, opposed by Tertullian. Cyprian, another African bishop, in 250, said that those sprinkled in sickness, "must not be so deceived—as to be baptized over."—(Nean. 1. 310; Mil. 1. 210.) Novatian, bishop of Rome, in 251, had been thus sprinkled which caused dissatisfaction, but no one proposed immersion on his recovery. Constantine, in 337, was baptized at the close of his Christian life, many at this time deferring it till the approach of death.—Nean. 2. 25. Those called Arians, the most learned ministers of the fourth century, tolerated aspersion; and Papists and Protestants both adopted it. This gave Mr. Campbell great power. Two of his three positions, the Bible and immersion, were invulnerable. On these he agreed with the Christians, differeing on the design of baptism, translating *eis* not *unto*, but "*into*" and "*in order to*." His followers now very generally adopt the name Christian.

YOUNG MENS' CHRISTIAN ASSOCIATION.

This institution is peculiar to the nineteenth century. It is not a church, but it is a model for all Churches in christian work, union and christian charity. It is the voice of the layman; the right hand of the Church, the best organized army of religion; the outgrowth of a Bible age; the result of the Savior's sermon on the mount. The first societies of this kind were organized in London the 6th of June, 1844; in Montreal December 9th, 1851; in Boston December 29th of the same year. Its annual conventions have been held as follows:

1. New York, June 7, 1854 2. Cincinnati, September 19, 1855. 3. Montreal, June 19, 1856. 4. Richmond, May 21, 1857. 5. Charleston, April 17, 1858. 6. Troy, N. Y., July 13, 1859. 7. New Orleans, April 11, 1860. 8. New York, November, 14, 1861. 9. Chicago, June 4, 1863. 10. Boston, June 1, 1864. 11. Philadelphia. June 10, 1865. 12. Albany, N. Y., June 2, 1866. 13. Montreal, June 19, 1867. They then reported 345 Associations, and over 32,000 members.

CHRISTIAN CONVENTIONS.

I. The first Moldern Convention of the Christians met October 7th, 1819. From this time on the meetings were annual till 1831, and presided over successively by elders John Rand, Mark Fernald, Daniel Hix, John Spoor, Harvey Sullings, David Millard.

XIII. In 1831, October 3, the thirteenth Convention met in New York. Simon Clough was president, and I. C. Goff secretary. A Book Association was formed. The "Christian Palladium" originated about this time.

XIV. A. D. 1834. The fourteenth Convention met in three years, by which the dates pass from the uneven to even numbers. (Shaw 144.)

XV. A. D. 1838. The fifteenth Convention authorized the appointment of David Millard as editor of the *Palladium*. The Executive Committee of the Book Association purchased a printing office and fixtures of Elder Badger, the former editor. Failing to employ Elder Millard they employed Elder J. Marsh.

XVI. A. D. 1842, October 5. The sixteenth Convention met at Stafford, N. Y. Eleven Conferences were rep-

represented, by the following ministers: Hazen, Ross, Morrill, Currier, Clough, Badger, Bailey, Marvin, Perry, Ezra Smith, Knowles, Church, Barr, H. Simonton, Bradford, Fellows, Osborn. J. Hazen was chosen President; and John Ross and Perry Lyman, Secretaries. Elder D. Millard was present; welcomed home from his visit to the Holy Land. Oliver Barr and John Ross were chosen associate editors of the *Palladium* with J. Marsh.

XVII. In 1846 the Seventeenth Convention met at Union Mills, New York. Elijah Shaw President, and J. Ross and W. R. Stowe, Secretaries. The delegates present were, Shaw, Sweet, Hazen, Spoor, Roberts, Kelton, Reynolds, Stone, McKee, Church, Summerbell. *Visitors*: Badger, Ross, Ford, Stanton, Brown, Fanton, Hoag, Buckingham, Rider, Mosier, Hayward, Haight, Morgridge. *Letters* were received from Barr, Millard, Marvin, and Morrill.

The Book Association met at the same time and place. Much sorrow was expressed over the death of Elder Clough, who had been appointed at a former meeting to conduct a magazine. The Executive Committee chosen were Hazen, Ford, Ross, Badger, Marvin, Stone, Allen, Henry, N. Summerbell, and Jabez Chadwick.

XVIII. In 1850 the Convention met at Marion on October 2nd. It was largely attended, in consequence of an extended call to establish an institution of learning. D. P. Pike was President; J. R. Freese, Secretary, W. R. Stowe, Assistant; and A. Merrifield, Treasurer; Vice Presidents, Ross, Weston, Wait, Edmonds, Kidder, Craig, Z. M. Ellis, Wellons, Ladley, Crosby, Bagley, Henry. This Convention founded Antioch College; the first college built by the Christians in America, and the first ever built extending equal privileges to the sexes. After expending over $200,000 on this institution it was sold. It was bought in by Frank Palmer, a Christian in New York, and restored to the control of the Christians. It was unfortunately put under a close corporation of trustees, who, failing to endow it, gave its control over to the Unitarians; with all the magnificent buildings, the college proper, the immense dormi-

tories, the President's house, the library, the philosophical apparatus and the grounds; on the prospective condition that they would endow it. This was a breach of trust. The property will probably be recovered finally by law. Hon. Horace Mann was its first president. The lustre of his name covered the institution with glory. Ignorance has called him its founder, and attributed to him its liberal character. It is now, virtually, a Unitarian institution, radical and sectarian, but of a literary and scientific character, which makes it the Harvard of the west. This college was the result of the first great effort of the Christians in America, and its towering spires will be monuments of their liberality when Devore, King and Cory, with Ladley, Kershner and all who wept and toiled, will be gathered home.

This institution, now lost to us, has been surrounded by the affections of the people, and hallowed with some of the best gifts of the Christians. Dr. J. R. Freese was among the first in the preparatory movement. Thomas Holmes, D. D., Austin Craig, D. D., Ira W. Allen, A. M., W. H. Doherty, A. M., and A. L. McKinney were among the first professors. Prof. J.B. Weston, graduated there, continues with the institution.

Union Christian College was the result of the educational movement which built Antioch. This Christian Institution was founded in 1859. Its first Board of Trustees were Elder J. C. Bennington, Elder E. Barber, Elder H. T. Buff, Elder E. W. Humphrey, A. R. Heath, J. N. Halstead, Elder M. McDaniel, Elder N. C. Myres, F. S. McKinney, Elder J. B. Robertson, James Reed, I. P. Snellson, Esq., and Elder L. Shoemaker.

The first President of the Board of Trustees Thomas Kearns, Esq. Vice President: A. W. Sanford, Esq. Secretary: N. G. Buff, Esq.

The first Faculty elected: Elder N. Summerbell, President, and Professor of Intellectual and Moral Philosophy. Ira W. Allen, A. M., Professor of Mathematics, Astronomy and Political Economy. Rev. W. H. Doherty, A. M., Professor of Logic and Belles Lettres. Rev. Thomas Holmes, D. D., Professor of Ancient Languages and Literature.

Rev. E. W. Humphreys, Professor of Natural Sciences. Mrs. Lettice S. Holmes, A. M., Professor of Modern Languages and Literature. H. P. Hall, Professor of History, Botany and Geology. N. G. Buff, Principal of Academic Department and Adjunct Professor of Mathematics.

Lecturers: Hon. A. W. Sanford, Lecturer on Constitutional Law. I. W. Booth, A. M., Lecturer on the Theory and Practice of Teaching. Rev. L. W. Sanders, Lecturer on Theory and practice of Agriculture. Rev. B F. Summerbell, Lecturer on Evidences of Christianity.

The school opened September 9, 1860, with one college class and a large preparatory department. Prof. Ira W. Allen, Principal. Part only of the professors were actually employed. The building was erected by Thomas Kearns, Esq., and completed in 1863. It is owned and controlled by trustees nominated by the conferences. The first graduate was J. J. Summerbell, in the class of 1864. Elder N. Summerbell continued as president five years; when he resigned his position to Rev. Thomas Holmes, D. D., its present head. Since then it has been endowed, principally by the exertions of Rev. A. R. Heath, its present treasurer.

XIX. A. D. 1854. The Nineteenth General Convention met in Bible Chapel, Cincinnati, Ohio, October 4. R. P. Stebbins was President; I. C. Goff and I. N. Walter, Vice Presidents; and N. Summerbell, Secretary. 37 Elders present represented 756 ministers.

XX. In 1858, October 6, the Twentieth General Convention met in Clinton Hall, New York. President, I. H. Coe; Vice Presidents, A. Stanton and Jas. Maple; Secretary, N. Summerbell; Corresponding Secretary, M. Cummings; Assistant Secretary, B. F. Shaffer; Treasurer, Henderson Gaylord, Esq. This session represented about 500 ministers. The representative ministers were Cummings, Martin, Bullock, Salsbury, Weeks, Dugan, Roberts, Eldridge, Havens, Kelton, N. and B. F. Summerbell, Welton, Stearns, Goodwin, Nicholson, Tilton, O. A. Roberts, Esq., Powers, Rodenbaugh, H. Gaylord, Esq., H. Plummer, Nash Burlingame, Coe, Edmunds, W. Hathaway, Buzzell,

Stanton, Grimes, Cushing, Burgdurf, Phillips, Henry Towner, T. Kearns, Esq.

XXI. In 1862, October 1, the Twenty-first Convention met at Medway, New York. Amasa Stanton, President; and D. W. Moore, Secretary.

XXII. In 1866, October 2, the Twenty-second Convention met in Marshall, Michigan. President, I C. Goff; Vice President, D. P. Pike; Secretary, D. W. Moore; Corresponding Secretary, A. R. Heath; Treasurer, O. A. Roberts. There were 769 ministers represented by delegates. The Biblical School and the present Constitution originated with this convention.

XXIII. The General Convention of 1870. On the 11th of October of 1870, of a beautiful autumnal morning, the Twenty-third General (Eleventh Quadrennial) Convention of the Christians of North America, met at the Christian Church in the pleasant village of Oshawa, in Canada, on the northern shore of Lake Ontario. As the hour of meeting approached every train brought new faces, till the village of Oshawa was enlivened by the presence of representatives from every part of the country. From their various fields of labor they came up with the dust of travel upon their garments. Old pioneers of the church with their snow white locks, and younger veterans of the cross, to whose hands the church had entrusted her standard, met with such greetings as they only know who become heralds of divine truth, union, peace and love to a world where charity lay bleeding at the feet of bigotry, which in the name of heaven, hurled anathemas at men. The Convention was called to order by the president, Rev. D. P. Pike, editor of the "Christian Herald." At 10 A. M. he read the thirteenth chapter of first Corinthians. Prayer was offered by the venerable M. Gardner of Ohio.

STANDING MEMBERS EX-OFFICIO.

1. D. P. Pike, President of the Convention.

2. N. Summerbell, Secretary of the Convention and President of the Southern Ohio Conference.

3. J. J. Summerbell, Assistant Secretary.

4. I. C. Goff, Secretary of Sabbath School department and President of Spoon River Conference.

5. M. Gardner, delegate of the Southern Ohio C.

6. O. J. Wait, Vice President of the Convention, and President of the Merimack Conference.

7. A. A. Layson, President of the Southern N. Y. C.

8. A. Craig, D. D., President of the Biblical Institute.

9. Wm. Lane, President Pennsylvania Conference.

10. Hiram Hale, President of Northern Wisconsin C.

11. Wm. P. Jones, President Red Creek Seminary.

12. D. W. Moore, President Southern Michigan C.

13. Thos. Holmes, D. D., Pres. Union Christian College.

14. J. C. Burgdurf, President of N. Y. C. Conference.

15. J. C. Emery, President E. Publishing Association.

16. J. Q. Evans, President N. Y. Eastern Conference.

17. A. B. Van Name, President Erie Conference.

18. A. W. Coan, President Miami Ohio Conference.

19. B. P. Reed, President Maine Central Conference.

20. C. Dearing, President Eastern Michigan Conference.

21. Thomas Garbut, President of the Canada Conference.

Total number present, citizens not included, 163.

All Christians present were invited to participate in the deliberations.

HEAVENLY SPIRITS OF UNITY.

There was no division lines drawn on account of various shades of doctrine. Men whose life training had been with Quakers, Methodists, Baptists, Congregationalists or Catholics, were equally welcome. It was not a convention of Catholics, Protestants, Baptists or Quakers, but of Christians representing the glorified hosts of the great Father's family, when they come up, not from one sect or family, but from every nation, tongue and people in that great day. It was a miniature realization of the answer to the Savior's prayer, "That they may all be one," and what will be when all the sects unite in one under the banner of the Lord.

CONFERENCES, CHURCHES AND MINISTERS.

The Conferences, Churches and Ministers which are reported as having returned to the only true Evangelical and Apostolical order, adopting the Word of God as their only creed, Christ as their only leader, joyfuly confessing all the good as brethren, are as follows:

CONFERENCES.	CHURCHES.	MINISTERS.	MEMBERS.
Canada	13	19	1,205
Deer Creek	13	13	1,100
Des Moines, Iowa	32	24	——
Eastern Virginia	15	8	2,500
Elk River, Indiana	—	16	——
Erie, Pennsylvania	22	24	1,100
Grand River Valley, Mich	6	11	1,150
Grant County, Indiana	—	10	——
Illinois, Central	26	26	1,355
Illinois, Spoon River	—	24	——
Illinois, Southern			
Mazon River, Illinois	—	5	——
Indiana, Bluffton	46	60	3,400
Indiana, Central	14	17	700
Iowa, Central	8	13	369
Kentucky	15	11	430
Mass. and Rhode Island	15	32	
Maine, Eastern	28	23	——
Maine, Central	—	—	——
Merrimac, New Hampshire	—	18	——
Miami, Ohio	52	49	5,060
Mt. Vernon, Ohio	27	23	——
New York, Eastern	54	50	3,400
New York, Central	16	35	895
New York, Western	15	14	600
New York, Northern	10	10	205
New York, Southern	13	15	326
Northeastern Iowa	20	24	465
Northwestern Ohio	5	64	——
Northwestern Missouri	5	5	200
Northeastern Michigan	10	17	260
North'n Ill. and South'n Wis.	10	18	500
North Missouri	7	13	340
New Jersey	14	16	1,175
Northern Wisconsin	13	17	260
Ohio Central	31	29	——
Ohio Eastern	14	63	870
Ohio Christian	11	11	640
Osage, Missouri	13	10	375
Passamaquaddy, Maine	—	—	——

Conferences.	Churches.	Ministers.	Members.
Philadelphia	4	6	225
Pennsylvania	22	11	900
Ray's Hill, Pennsylvania	22	13	1,060
Rhode Island and Mass	7	15	—
Richland Union, Wisconsin	12	20	460
Rockingham, Massachusetts	14	12	—
Southwestern Iowa	10	18	—
Southern Wabash, Indiana	15	18	1,000
Southeastern Michigan	7	6	—
Southwestern Michigan	13	18	700
Southern Ohio	29	24	4,115
Strafford, New Hampshire	8	12	436
Tioga River, New York	23	27	576
Tippecanoe, Indiana	27	25	1,060
Union Miami Reserve, Ind	20	25	—
Union, Indiana	5	8	300
Union, Iowa	11	18	275
Vermont, Eastern	—	—	—
Vermont, Western	14	20	—
Virginia, Central	7	6	—
Western, Christian	—	—	—
Western, Pennsylvania	—	—	—
Western, Indiana	42	30	3,200
York and Cumberland	13	13	900
Others not reported, making a Total of eighty	917	11,94	44,647

In *New York.*—Eastern, Western, Northern, Southern, Central, and Tioga River—*six.*

New Hampshire.—Merrimack, Rockingham, Strafford—*three.*

Maine.—Eastern Passamaquaddy, York and Cumberland—*three.*

Iowa.—Des Moines, Union, Central, Northern, Southwestern, Eastern, Northeastern, Rock Creek—*eight.*

Missouri.—North, Northwestern, Osage—*three.*

Wisconsin.—Northern, Richland, Union—*three.*

Michigan.—Southwestern, Grand River Valley, Eastern, Southeastern—*five.*

New Jersey—one.

Pennsylvania.—Erie, Ray's Hill, Western, Pennsylvania—*four.*

Ohio.—Miami, Southern, Central, Deer Creek, Ohio, Eastern, Northwestern, Mt. Vernon, Huron—*nine.*

Indiana.—Western, Tippecanoe, Bluffton, Union, Eel River, Union Miami Reserve, Central—*seven.*

Illinois.—Mazon River, Central, Spoon River, Southern Wabash—*four.*

Rhode Island and Massachusetts—one

Massachusetts.—Rockingham, Mass. and R. I.—*two.*

Maine.—Eastern, Central–2, and others making a total of 80.

The President's address was an able document, including reports from N. Summerbell, Secretary of the Convention; D. E. Millard, Secretary of the Missionary Department; L. Coffin, Secretary of the Treasury. J. E. Brush, Treasurer of the Biblical School, reported the present fund to be $37,810. 50. Able and lengthy reports were also heard from the various publishing departments; as the "Christian Pulpit," by N. Summerbell; the "Christian Herald," by D. P. Pike; the "Christian Magazine," by T. Garbutt; and the "Christian Sun," by W. B. Wellons. Dr. Craig, President of the Biblical Institute, reported the prosperity of that institution. Dr. Holmes, President of Union Christian College, said:

UNION CHRISTIAN COLLEGE.

"As an institution of learning of a high order, this college is an eminent success. Those who are already graduated from the Classical Department are all scholars worthy to be ranked among our best graduates of our best colleges. Rev. J. J. Summerbell, A. M. (son of my worthy and esteemed predecessor in the presidency, N. Summerbell, D. D.), a graduate of 1864, is pastor of an influential Christian Church at Jacksonville, Illinois. But his influence, through the "Herald of Gospel Liberty," the "Christian Pulpit," and personal acquaintance, is as extensive, at least, as the denomination to which he belongs. Rev. T. C. Smith, A. M., a graduate of 1866, is Professor of Mathematics in his *Alma Mater*, honoring the institution that has conferred its honors upon him. Geo. I. Reed, A. M., of the class of 1866, is editor of a very influential newspaper in Peru, Indiana; school examiner for the county, and a highly respected and useful citizen. Miss Martha S. Ingersoll, A. M., also a graduate of 1866, is a teacher in one of the graded schools of Indianapolis. The eloquent blind preacher of Indiana, Rev. John Byrkit, entered upon a course of theological study at Merom under Dr. Summerbell, and graduated in 1865, taking the degree of B. D."

The Report on Publication says of the "Herald of Gospel Liberty:" "We recommend the enlargement of the

"Herald" to a quarto sheet, and the issue of the "Sunday-School Herald" weekly; also, that all papers and publishing interests among us be united with our Publishing Association, and they be under the control of the American Christian Convention." It was resolved "that this Convention approves of the publishing of the 'CHRISTIAN PULPIT" by Rev. N. Summerbell, Cincinnati, Ohio, and we hereby pledge our sympathy and patronage to this most excellent Magazine, and recommend it to the notice of the churches North, South, East, West." It was also "Resolved, that we approve of the publication of the CHRISTIAN HERALD by Elder D. P. Pike, and hope that it will find a wide circulation, especially in New York and New England."

Printing was introduced into England in 1471.

The "English Mercury," the first secular newspaper published in England, was started in 1588.

TABLE OF NEW CHRISTIAN PAPERS, OR NAMES OF PAPERS.

1807. The "Christian Magazine." Elias Smith, Editor.

1808. September 1. Elias Smith, Christian minister, started the "Herald of Gospel Liberty," the first religious newspaper in the world. The first No., September 1, 1808, is before me.

1818. "Christian Herald," by Robert Foster.
1823. "Gospel Palladium," R. I., R. Potter.
1824. "Bethlehem Star," Vt., E. B. Rollins.
1825. "Gospel Luminary," West Bloomfield, D. Millard.
1826. "Gospel Banner," Woodstock, Vt., J. Hazen.
1827. "Christian Messenger," Ky., B. Stone.
1831. "Christian Palladium," N. Y., J. Badger.
1832. "Christian Luminary," Vt., E. B. Rollins.
1835. "Christian Journal," Exeter, N. H., E. Shaw.
1837. "The Christian," Boston, J. V. Himes.
1837. "Christian Herald," Newburyport, Mass.
1841. "Christian Union," Ripley O., M. Gardner.
1844. "Christian Sun," Hillsborough, N. C.
1844. "Gospel Herald," Dublin, O., I. N. Walter.
1845. "Christian Luminary," Oshawa, Canada.
1847, "The Christian," Philadelphia, C. H. Plummer.
1860. "Christian Banner," Merom, Ind., Browning & Buff

1865. "Christian Mag.," Eddystone, Canada, T. Garbutt.
1869. "Christian Pulpit," Cincinnati, O., N. Summerbell.
1870. "Christian Herald," Boston, Mass., D. P. Pike.

Note. The "Herald of Gospel Liberty" is now published at Dayton, Ohio.

A society was organized at this convention to assist divinity students. *Officers:* I. C. Goff, President; A. A. Lason, Vice President; A. Craig, Treasurer; A. W. Coan, Corresponding Secretary; and H. K. McConnell, Recording Secretary. A Life Assurance Association was formed. *Officers:* F. C. Goff, Cleveland, Ohio; C. Dearing, Romeo, Mich.; and I. H. Coe, New Bedford, Mass.

Rev. A. S. Biddison, representative of the "Christian Union Church" presented the views of that people. Doctor Craig, Doctor Holmes, and the venerable Matthew Gardner made a favorable report on the union of the two churches, which, after a very interesting discussion, and trifling amendments, was adopted. The union may not be accomplished; but the Convention did well to favor it. Union was the heart-principle of the primitive church For union Jesus prayed (John 17) and Paul contended. Union was the loved principle of Eusebius and all the Christians of the fourth century, when struggling against the great apostasy, and division was the watchword of the Athanasians, and the leaders of the great apostasy. Union was the object of O'Kelley, Jones, and Purviance in the great movement of the nineteenth century; in the subsequent struggles of the Christians against the carniverous spirit of the rising sects, when such orators as Walter, Plummer, and Badger; such theologians as Clough, Kinkade, and Millard; and such shepherds as McKinney, Gardner, and Harvey consecrated their lives to the work. The Christians occupy the only platform on which all can unite, and possess the true spirit of union. They require only that all others, like themselves, shall agree to receive the Scriptures as their only rule of faith, Christ as their only leader, and all Christians as their brethren; leaving each church free in faith, fellowship, usages, and property, as did the apostles.

AMERICAN PROTESTANT ASSOCIATION.

This society arose out of a feeling of insecurity, growing out of aggressions upon American liberty by Catholics in America; especially in the imprisonment of young girls in nunneries, and pursuing any attempting to escape with such organized force and relentless fury as no individual power could resist. The first society was organized in Pittsburg, Pa., in 1849. The first Grand Lodge was formed in New York in 1851. It numbered in 1871, over 50,000 members It was organized none too soon, as in July 12, 1871, the Catholics caused the mayor of New York to forbid a Protestant (Orange) procession. Though the procession marched by permission of the governor, protected by the police, many were slain. In 1629 the first Protestant association of modern times was formed by six princes of Germany. It is right thus to unite to watch over the liberties of religion, defend the church, protect the weak, and hold savage Roman priests in check.

CHARACTER OF THE FIRST CHRISTIAN MINISTERS.

The first Christian ministers were pastors, not persecutors. Spiritual gifts was the treasury of the church. They had no human creed, but the word of God grew and multiplied. They went forth, not to scatter but to gather. The heresy they abhorred, was separation from holiness; and the orthodoxy they loved, was love to God and men. The things to which they required assent were few, and of a general nature; such as the sinner feels the need of, and the people comprehend. All who were so converted as to be able, with all the heart, to believe that Jesus Christ is the Son of God, and accept God's word as their rule of life, they embraced in their fellowship of love. They were too wise to cramp the varied minds of men in the faith of a mortal, and too good to ask men of all varieties and circumstances to think the same on all theological deductions. They stated facts, and urged repentance and salvation. General principles of truth, covered with charity, are prominent,

but no dead skeleton of sectarian faith, like our modern creeds, ever appears.

THE HEAVENLY FAITH AND CHARACTER.

I. The Lord our God, is one Lord.

II. Thou shalt love the Lord thy God with all thy heart.

III. If any man love not the Lord Jesus Christ, let him be anathema.

IV. Thou shalt love thy neighbor as thyself.

V. Whatsoever ye would that men should do unto you, do ye even so unto them.

VI. Christ: The only name given for salvation; and redemption by his blood.

VII. Repentance toward God, and faith toward our Lord Jesus Christ.

VIII. Whosoever shall call upon the name of the Lord shall be saved.

IX. Except a man be born again, he can not enter the kingdom of God.

X. They held to Baptism; Communion; Holiness; and Charity

XI. They practiced strict conformity to the word of God.

XII. They labored constantly to do good.

XIII. They had hope in the resurrection of the dead, and

XIV. Life everlasting to those in Christ:

XV. Endeavoring in all things possible to do God's will in earth as it is in heaven.

Such a view seems alike true to those comprising this convention, and those who first bore the message of the cross to a dying world.

I have traced this church from the days when the Jews were a nation, and by the laws put to death the first Christians, to the days when they lie in scattered fragments among all nations, living witnesses of the truth of Christ's word. I have traced this church from the days of sacrifice, to the days of love; from the days of gladiators, to the days of charity; from the days of religious tyranny, to the days when every man is free to worship God according to

the dictates of his own conscience; from the day when the Christians were hated of all nations, to the day when the nominal Christians govern the world, we have seen Jerusalem destroyed; pagan empires falling; heathen gods moldering; papal thrones crumbling; the inquisition rises and falls; the fires of persecution dying out; the long dark reign of creeds is expiring, and the triumphs of sectarianism is ending. The saints, under Jesus their only head, have triumphed in the long campaign. Their constancy in suffering, their firmness of faith, their courage in death, their witness for the word of God, their charity for the world, and their virtuous lives, have brought them deliverance through him who loved us and gave himself for us.

The pilgrimage of the church has been a tragedy of triumphs; her path of glory is stained with the foot-marks of blood; and the dark ages are lit up with the funeral fires of her martyrs. She lived in the midst of death. The bush burned, but was not consumed. Kings, priests, thrones, and dominions; superstitions and prejudice; power, riches, learning, licentiousness, and worldly glory, have all crossed her path, and she was slain all the day long. They opposed her, but she passed by them. They slaughtered her children, but the blood of the martyrs was the seed of the church. Apostates called her a heresy, but the word of God could not fail.

The great movement in America is only the beginning of the end. The Christians commence no great work, but it becomes immortal. In 1793 the Christians adopted the Christian name, and it is prevailing. They took the Bible for their only creed, and its friends are multiplying. They confessed Christ as their only leader, and others are retiring. They adopted open communion, and it is prevailing. They restored apostolic usages, and they are prevailing. They bow to One God, and this doctrine is obtaining. They plead for the fellowship of all Christians, and few are now so bold as to oppose it. They started the first religious newspaper; built the first college extending equal privi-

leges to the sexes; ordained the first woman presbyter; and are still going on adding new works of reform to the Christian temple; and separating the chaff from the wheat. Truth must triumph. Jesus must reign.

On the closing day of the Convention the following officers were elected for the coming four years:

I. H. Coe, of New Bedford, President.

J. J. Summerbell, of Jacksonville, Secretary of the Convention.

D. E. Millard, of Jackson, Secretary of the Missionary Department.

I. C. Goff, of Henry, Secretary of the Educational Department.

N. Summerbell, of Cincinnati, Secretary of the Publishing Department.

D. P. Pike, of Newburyport, Secretary of the Sabbath-School Department.

I. Chase, of Parma, Secretary of the Treasury Department.

After which the following Vice Presidents were chosen for their respective States.

B. P. Reed, Maine.	O. J. Wait, N. H.
D. R. Whittemore, Vt.	B. S. Batchelor, Mass.
A. A. Williams, R. I.	E. H. Wright, Conn.
Irvin Bullock, N. Y.	Wm. Lane, Penn.
H K. McConnell, O.	J. N. Spoor, N. J.
Thos. Holmes, Ind.	J. L. Towner, Ill.
C. Dearing, Mich.	F. M. Iams, Wis.
Thos. Henry, C. W.	A. D. Kellison, Iowa.

These conventions of presidents, elders, and brethren remind us of the primitive assemblies of apostles, elders, and brethren, or bishops, presbyters, and brethren meeting at Jerusalem (Acts 15, or Antioch, A. D. 269) to consider the welfare of Zion. I have traced the true church, by a succession of true Christians, the only true succession, through every century, without shadow of failure; and we now have the same God, the same Savior, the same Spirit, the same Bible, the same church, and we may have the same religion.

Unite, then, on the pure Word of God, the only creed of the original church, and labor together for a full restoration of the ancient order. This is the great reformation now needed preparatory to all future success. Eighteen hundred years the precepts of Jesus forbidding violence have stood, yet war is as popular with Christians as with savages. Eighteen hundred years the precepts of Jesus have stood, forbidding divisions among his followers, yet divisions are popular. Eighteen hundred years the precepts of Jesus have stood, condemning all swearing, yet oaths demoralize all our courts. Eighteen hundred years the precepts of Jesus have stood, condemning pride, worldliness, and gluttony, but now the most popular churches surpass sinners in these practices. The full form of the first commandment (Deut. vi: 4–8) is avoided through fear of its first precept (Mark xii: 29), and human laws are substituted as more evangelical than the words of God. We must, come back to God. All departures from His word, however popular, are heretical. We must judge ourselves rigidly, but those whom we consider in error charitably, condemning none, however unpopular, to secure the good will of a worldly church. Labor for God. Obey God's Word, and not the words of men. All that is orthodox, or essential, is plainly written in God's book. On this, and this alone, the good can all unite. Put away, then, all that is not of heaven, though useful as the right hand and tender as the eye, and be in union on earth with all those whom you expect to meet in heaven. Abandon at once all that you must leave on entering there, then will God's kingdom come, and His will be done, in earth as it is in heaven.

"And the God we worship now
Will guide us till we die;
Will be our God while here below,
And ours above the sky."

In this hope I have written this history, and now lay it upon the altar, for Jesus and his church.

God Supreme, O blessed Father! bless the offering.

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